MAGICAL INITIATION



KARL SPIESBERGER

BERSERKER
BOOKS



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KARL SPIESBERGER

MAGICAL INITIATION

ESOTERIC LIFE SHAPING
IN THEORY AND PRACTICE

On the Threshold of the New Aeon

Humanity is once again at a major turning point. A new battle of the Titans for dominion of the Earth has begun. Two world ages are fighting for their existence. On the one side, the Age of Pisces, gradually blurring in the darkness of time, on the other, the Aeon of Aquarius, glowing in the shimmer of cosmic dawn.

The opposites are raging!

The age of faith, of the unconditional worship of so-called miracles, is disappearing. But the materialism that has replaced misunderstood mysticism and centuries-old, mind-numbing dogmas has by no means brought the world the promised salvation. The gulf yawns all the deeper. A purely materialistic view of the world proved to be just as deceptive as one based on denominational dogma.

The dawning world month creates change here, brings the longed-for clarification. The world view on which it leaves its mark is neither a denominationally bound nor a soullessly materialistic one, but – as in the faded grey prehistoric times – a cosmic world view, a connection to nature, a connection to God.

Man should know and recognise, not thoughtlessly accept the unproven!

Admittedly, not many people are currently able to safely reach the fountain of knowledge. Only very few are predestined for this. But those – mostly sensationalists – who plunge into the occult adventure unprepared, often unleashing transcendental powers to the detriment of others, will sooner or later fall victim to pernicious forces, ending in madness or crime. The aspirant, the honest seeker, is different.

Beginning with the most elementary, he familiarised himself with all branches of the borderline sciences. He researched the wide-ranging fields from the ground up, studying the numerous theories and diverse hypotheses without prejudice, taking nothing

for granted and rejecting nothing without scrutiny. He always endeavoured to test the existence of so-called occult powers on himself, to obtain empirical evidence of the existence of extrasensory powers. Time, effort, obstacles and even dangers do not deter him, for the path is often thorny. Adversity, often of an unforeseen nature, confronts him. He has to fight against many a peril. Like the discoverer, like the inventor, he wrestles with unknown forces of nature, like them he must familiarise himself with the essential characteristics, the laws of the matter to be researched, before he dares to make his first attempts.

Aren't the explorers of our planet's poles arming themselves against the rigours of the Arctic? Aren't chemists and nuclear researchers protecting themselves from the effects of deadly substances and radiation?

As far as possible, the researchers try to minimise the threat of danger, to keep it to a minimum, to merely

In the realms of the transcendental, you think you can break in unprepared, with impunity. What sins here are not curiosity, sensationalism and recklessness. Without any prior knowledge, without any responsibility, people experiment wildly.

Only nature is envious. Only rarely does it voluntarily allow us to look behind the veil. The forces beyond our three-dimensional perception do not reveal themselves on command. The number of the gifted is small. The rest of us have to struggle hard for every ray of light. Those who do not train themselves in steel, who do not climb the steps of realisation step by step, have little prospect of experiences beyond the boundaries of our visible world.

Without question, we have the right to trace processes that no longer originate from the material plan. At the same time, this gives rise to the duty to prepare ourselves accordingly. Nothing stands in the way of a "Thou shalt not! You must not!" does not exist for the spiritually aspiring!

We are too much under the spell of the mysterious, still unexplained that surrounds us; no thinking person can escape this magic. We only need to be equipped before we seek to master the titanic. We must strengthen ourselves through tenacious

perseverance.

The starting point of our research is the human being – the proof of supra-worldly dimensions of our research goal.

Before We Begin

First of all, a word to the esotericist-to-be.

The moment that makes you reach for these volumes may be the birth of a new life for you – indeed, it certainly is – if you allow what is given in it, especially the spiritual exercises in this volume, to become a reality. Becoming action: that is what matters.

Nothing is assumed, neither "knowledge nor ability, except honest willingness. We start at the most elementary level, with the vocabulary, so to speak, the ABC of secret science, a science which, incidentally, is no longer so secret. It needs no help from anywhere. The power lies within you alone!

You only have to give up what is worth giving up: the negative, the pulling down, the inhibiting, the things that hinder you. The tribute to be paid? Unbridled self-confidence, never-ending work on self and character, body, soul and spirit.

Then success is bound to follow. Even following the basic maxims of life will change your personality and environment in a pleasing way. The magical radius of action increases even more through the full utilisation of the human force field, by increasing personal radiance, activating the power of thought, setting the dynamic deep forces of the soul, to name just a few of the most important factors. Life becomes more worth living, the vision expands, abilities mature that make it possible to work magic.

No further preparation is required than following the teachings, advice and tips recommended in this volume. The same applies to the practices taught in volume two, which is a guide for disciples of the magical-mystical path.

Of course, nothing is given effortlessly, least of all where questions of the mystery of creation are concerned. So don't expect anything nebulous. A delusion, the dream of the magic birth that satisfies every wish.

Her breast is the rock of Moses, from which the source of magic springs.

The magic wand for this?

Your nature transformed by study and work.

I

The New Day of the Successful Man

Basic Requirement / Daily Planning / Gymnastics / Personal Hygiene

Basic Requirements

"Spirit and will give me new birth!"

This is the watchword. Speak these words into yourself, convinced that you are at a decisive turning point. Let them resound within you:

"The old life lies closed behind me; the unhewn stone of a new one before me.

I am ready to shape, bend and smooth it.

On the threshold of the new being, I vow to be unshakeably honest with myself. I want to be honest in everything, with everyone."

And afterwards, the no less important oath: "Let my thinking be positive from now on.

At all times fulfil my being Faith – Courage – Self-confidence*

Daily Planning

Order in everything is another basic requirement. Order in thinking, in planning, in doing. Everything in its place, everything in its time. Order and purpose!

Give each day its meaning, its purpose. Plan ahead wisely for the next one.

Relax every evening before you go to sleep. Bring your thoughts to rest. Become absolutely still, both externally and internally.

Explore the contents of your consciousness so that you can get to know the driving forces of your soul. Separate the aspirations into higher and lower ones. In the course of our self-education, we need to break the dominance of the lowering impulses. Therefore, check your thoughts, feelings and sensations every evening. Unmask your desires and behaviour relentlessly, without any attempts to gloss over them. Call it by its name. Shine a light into the most hidden corners of your instinctive nature.

Expel the negative from your imagination, every useless, selfish thought, every debilitating, sensual feeling. But not only during the evening "Self-judgement"; also strictly monitor your entire will during the day. Keep a close eye on your inclinations, urges and passions.

Learn to master thoughts and feelings to the point of mastery!

Critical introspection is followed by planning for the coming day, what to avoid and what needs to be done. Think about how you can rationalise your professional activities in order to save time and energy and make faster progress. At the same time, think about how you can make better use of your free time for your necessary relaxation and further training. The constant motto for both work and leisure time is: Think positively! -Inner and outer calm!

So once again: Constantly monitor your thought life! Cleanse it constantly.

Away with bad humour, anger, worry, melancholy, fear and anxiety. Away with these energy-devouring goblins of lies. Out with these power-guzzling vampires. No sentimentality – no illusions. Don't dream of times gone by, don't mourn missed opportunities. Regret is pointless. Now is the time to act. Take action. Don't shy away from a fight. Through is the watchword.

You must become tough, relentless; nothing must continue to exist that does not serve your perfection. Clear wherever you need to clear. Hammer away diligently. Angle and smooth the rough

stone. Your constantly steeling will is the hammer, the chisel: the power of highly polarised thought.

Then you are a master craftsman in the building of your life; a master craftsman at the same time in the building of the ETERNAL. You are helping to create the great work that must be done. Never forget this when you take stock in the evening. After completing your overview of the day and planning ahead, you return to a state of relaxation and then sink into wordless silence until sleep envelops you. – Waking up in the morning, a short repetition of the evening's goals, then immediately getting up from bed feeling joyful. Breathing, gymnastic exercises, brushing, washing and towelling the whole body start the day of the successful person.

Afterwards, he enjoys his breakfast in peace and quiet before he starts his

Activity starts according to the plan set the day before. – Peace – serenity – harmony fill you the whole day. Therefore, the most important thing: tear yourself away from the mad rush of our profit-mad times!

This, in the shell, is the daily course of the nascent. And one more thing: learn to be silent! There is power in silence. Conquer your need to communicate. From now on, check every word you say. Be careful with your speech. Plans are ruined if you reveal them prematurely. An old experience. Under no circumstances should you tell anyone about your training. It must be a secret in all seriousness. It should only be recognised by its fruits. But even then it is advisable to keep quiet about the how. Unless it is a like-minded person, a sincere seeker. But not until you have made it. However, we will continue to keep our personal secrets to ourselves.

Gymnastics

Organise your gymnastic exercises in such a way that all body zones are included. Pay particular attention to those areas that lie idle during your professional activity. Prevent increasing sluggishness by doing elasticising loosening exercises, especially if

your work is predominantly physically heavy. If you sit a lot, it is advisable to pay more attention to the lower parts of your body. In any case, you should always include turning and rotating your head, torso, arms and legs as well as stretching and bending your whole body.

No exercise is purely mechanical. Every phase of movement must be carried out with the utmost attention. Always keep the desired purpose in mind, such as loosening, elasticising, toning, etc. Through mental visualisation we also achieve deep psychological effects.

We thereby eliminate depressive tendencies. Our attitude towards obstacles and difficulties that arise becomes more positive and resolute. A saying by Goethe is particularly suitable for such autosuggestive gymnastics, which we want to practise first thing in the morning before we set off on our daily routine. Exercise:

Posture upright, taut – chest arched – hands clasped firmly to the chest – facial expression confident, energetic. – Exhale and inhale deeply.

During the exercise, we speak (or think) forcefully, with the idea of removing any obstacle in the way at all costs:

"ALL	Arms strongly forward;
FORCE	Arms vigorously back to the chest;
TO RESIST	Arms pushed sideways;
SAVE YOURSELF	back to the Chest,
NEVER	push forward again,
BEND	back to the Chest,
BOLDLY	push sideways,
SHOW YOURSELF	back to Chest;
CALL	Arms pushed up;
THE ARMY	Arms down to chest,
OF THE GODS	push up again
DOWN"	and down to the Chest.

We repeat this process three or five times and then finish with a few deep breaths.

We use other suitable sayings and guidelines in a similar way. It is also easy to include the legs in this type of gymnastics. Those who later dedicate themselves to rune practice will find further in-depth instructions there. There is a special rune gymnastics for the purpose of recovery, revitalisation and increased success.

In any case, the combined method of gymnastics and autosuggestion improves the mental attitude.

Personal Hygiene

Health and strengthening of the body is the top priority. No mental and spiritual harmony without a well-functioning body.

The elimination of severe dissonances should be left to the doctor, preferably the spiritually orientated one. So not so much the allopath attacking with massive poisons. Homeopathy, biochemistry, spagyrics, naturopathy, herbal cures, light, colour, air and water therapy, healing breathing, etc. are decidedly preferable to conventional medicine.

Our spiritual exercises do the rest. A natural lifestyle is a matter of course. Let the food be chemically unadulterated, of high quality, not too much or too little in quantity. The purer the food, the more beneficial it is for the body, the stronger its energetic radiation field becomes.

The aim should be a diet free of animal slaughter!

However, we must warn against making too sudden a change.

As development progresses, the organism is likely to gradually wean themselves off eating meat. In addition, the natures are too different. One needs more active, heat-forming protein food, the other is satisfied with passive, heat-inhibiting plant food. Temperament plays a role here. Rigid rules are absurd. Everyone decides individually. The powers of the brain require food rich in vitamins, phosphorus and iron, those of the emotional life require blood-forming food, hormone-producing nutrients. Vitamin

supplements and biochemical supplements can also help here. There are also plenty of vitamins in fruit and other raw foods. A balanced mood at mealtimes is essential, otherwise the best food will not do us any good. Before and after the table, we recommend a short period of contemplative silence, combined with thoughts of gratitude to all the beings and forces that provided us with food.

And eat slowly. Chew thoroughly. Always with the idea of energising. The more emotionally charged you are, the more satisfying and energising you will feel.

No less important is keeping the body clean, both inside and out. Key points of internal cleansing are Regular digestion; purification through blood cleansing cures and similar procedures; toxin-free, non-irritating, naturally pure diet; extensive restriction of stimulants such as caffeine, tea, alcohol, nicotine; fasting, especially in cases of stomach upset, indigestion and other warning signs of inner nature.

External cleansing is closely linked to skin care. It mainly includes washing, baths, massages and oiling. It is advisable to wash the whole body with warm water in the morning after getting up and in the evening before going to bed and then rub the skin until it becomes slightly reddened. Thorough daily brushing and frequent full body massages are also recommended. In particular, the soles of the feet should be subjected to this nerve-revitalising procedure with a brush that is neither too soft nor too hard.

Alongside the lungs, the skin is known to be the most important respiratory organ. The cleaner the pores, the more intensive their function. So a serious word to the female students of success: don't clog them with powder, make-up or make-up. You don't need this deceptive manoeuvre. If you follow this course, your skin will look fresh and firm all by itself.

Full baths are sufficient once a week, frequent bathing often results in a loss of strength. Another rule is: not too hot, nor too long. Fifteen minutes is the limit. We use alkali-free detergents and vegetable fat soaps for skin care.

After each bath or rubdown we carefully oil the body. Firstly, apply sufficient oil to the soles of the feet, legs, armpits, arms, groin area, solar plexus, heart area, neck and forehead. Then we spread the oil over the entire body surface, massaging gently, until it has been completely absorbed by the skin. We always use pure vegetable oils. Genuine eucalyptus oil is recommended.

So much – for now – about cleansing the organism.

This is later supplemented by the spiritual-fluidic, especially the Od – cleansing of the aura.

This would lay the foundations for a new way of life. Don't tell me these are truisms, no longer new and probably superfluous. Not new, that's true. No serious training system can do without it, cannot do without it; regardless of whether it is only interested in external success or whether it strives for a more spiritual, parapsychological development; it must adhere to the usual basic requirements, otherwise all its work will be up in the air. Without observance of the elementary, unchanging rules of life, training that is intended to change people from the ground up is impossible.

II
Relaxation

Another fundamental requirement for the new becoming is the sovereign control of body and mind. Without this purposeful mastery, a successful life practice is unthinkable. Even the simplest breathing exercises fail to fulfil their purpose in a tense body and often do more harm than good. Nor do the finer centres of vibration respond to sound and tone. Concentration, meditation, introspection and suggestive self-influencing require even more intensive relaxation.

Total detachment is the first law.

Without proper relaxation, psychodynamic practices are difficult to carry out. Anyone who ventures into parapsychic experiments or even strives for mystical states must also first bring the unruly vehicle to rest.

Deliberate passivity – deliberate relaxation – is a prerequisite and basic condition for any higher psychological development and is understandably also a top priority in yoga. Only passive release from tension, restlessness and restlessness produces deep effects. There is no better medicine for the overtired, the overstimulated, the nervously shattered than the stillness of willed relaxation, the calm of conscious silence.

Persistent practice leads to complete oblivion of the body, frees you from the burden of earthly heaviness and creates a state of inner security.

The first high goal of new becoming: mastery over the body! Breaking its tyranny, which it imposes on us from the first day of its existence. At first it will rebel and resist. It will certainly not make victory easy for us. Mystics and magicians of all times and tongues report in sober or flowery language about the stubbornness of the flesh, about the thorny battles against its insidiousness. The body, however, must be a compliant

instrument. From now on, our endeavour is to refine it as much as possible. None of the positions taken in the Spiritual Exercises should be taken by the body to change even a hair's breadth on its own initiative. No matter how fiercely it attacks us with discomfort, itching and pain, we force our will on it. We don't need to be anxiously worried that it could harm him. We avoid poses that are too difficult or even harmful to the body anyway. The same applies to the duration of the exercise. We are also moderate in terms of time.

From the outset, we make a sharp distinction between actual overexertion and a lack of physical discipline.

We counter sluggishness, laxity, nervous restlessness, tingling impatience with an unshakeable NEVERTHELESS.

In this way, we grow out of the constraints of carnal despotism from exercise to exercise, whereby we can also book another advantage. These simple relaxation exercises, which can be carried out by anyone, already strengthen our willpower and increase our ability to concentrate.

Just how beneficial relaxation is in all areas of the body and soul is demonstrated by the increasing interest shown in it by doctors and psychotherapists today. Who hasn't heard of "autogenic training"? A method of relaxation that the Berlin neurologist C. H. SCHULTZ introduced into medical practice many years ago. It was certainly inspired by the success of suggestion practitioners working on a psychodynamic basis, who in turn drew on occultism and yoga.

Six Retreats of Relaxation

First Relaxation Retreat

Lie down comfortably, lengthwise on a resting bed without any constricting items of clothing. Arms relaxed at the side of the body. Feet may be slightly elevated on a cushion. Place a small

support roll on the back of your neck. (If you also want to take the polarisation of the earth's aura into account, choose the position: head = north, feet = south). The room should be protected from noise. Darkening or blue light significantly supports relaxation. Now first focus your undivided attention on your breath. Let it flow naturally, calmly and evenly. So don't try to control your breathing, just let it flow. This is how we gradually silence our thoughts.

After stilling your thoughts – (please do not become impatient if this state does not immediately materialise to your satisfaction) – after achieving inner silence: Concentrate on complete relaxation of the body.

Start with your feet. Feel how they become heavier and heavier, how this heaviness spreads to the legs, up the thighs, to the abdomen.

Now hands – arms – chest – neck – face – head. Likewise the inner organs. (With the exception of the heart.) Remain in this wonderfully relaxed state. Make sure that it is not disturbed by involuntary

Movements. No tension, no twitching of the muscles and, of course, no intrusive thoughts should affect him. Keep your eyes closed and stay awake. The initial difficulties must be overcome. Treat this exercise, like any other exercise, as willpower training. The exercise is considered to have been completed when you can hardly feel your body, when it remains motionless and relaxed in absolute calm; when no thoughts from your mind bother you. In a state of relaxation, focus your thoughts on calm – stillness – peace – SILENCE.

Give yourself completely to this feeling of release. Practise daily as your time allows, if possible at the same time in the morning and evening – for months! Start with three minutes. Increase very slowly up to half an hour. In the beginning, however, it is quite sufficient to extend the exercise to five to eight minutes. It is not the length of time that matters, it is the thoroughness with which you do it.

The transition to the normal state is gradual. A few subsequent

gymnastic exercises – bending arms, stretching legs – restore balance. Of course, this does not happen if you want to transition from exercise to sleep.

Practical application: For physical fatigue, mental exertion, relaxation, states of depression, emotional agitation, etc.

Properly performed, this retreat revitalises in every respect. Nerves recover, nervous symptoms disappear; irritability gives way to superior calm; mental freshness sets in; the entire organism is invigorated. All in all, it is an excellent therapy for all of us who are at risk of being worn down by everyday life, especially in cases of mental overwork, nervous breakdown and excessive physical exertion.

Second Relaxation Retreat

Position: Lying down, later also in a sitting position. Precondition: As before. Relaxation sequence: Release the tension bit by bit. Start with the hands: Thumb right – thumb left; index finger right – index finger left and so on, alternating until both hands are relaxed. Then: right forearm – left forearm; right upper arm – left upper arm; right shoulder – left shoulder; then right foot – left foot; alternating upwards: knee – thigh – abdomen – chest - Back – neck – nape.

Finally: head, starting with the facial muscles, followed by: eyelids – tongue – jaw.

Finally, release of all tensions in the nervous system and the internal organs.

Go through your body very slowly and gently in your mind. Remove all tension from it, free it from any kind of tension.

Cramp. Allow every muscle and tendon to relax as much as possible.

And again and again: feel this wonderful release. Allow everything that torments you to remain silent.

Third Relaxation Retreat

A second type of relaxation, which is also practised by many people, relaxes the muscles in the following sequence.

1. Foot and leg on the right. – The sensation of heaviness is controlled in the direction of the body's centre of gravity.
2. Hand and arm on the right. – Sensation of heaviness again inwards towards the centre of gravity of the body.
3. Relaxation of the brain by calming the thoughts.
4. Sensation of heaviness in the face – tongue – lower jaw – neck; inwards as above.
5. Hand and arm left, as above.
6. Foot and leg left, as above.
7. Include all organs in the torso. Always towards the body's centre of gravity.
8. Finally, roll up the tongue so that the tip points towards the throat and is sucked in a little. – Point the eyeballs slightly upwards (centre of forehead).
9. The centre of calm is the heart, on which attention is focused once all tension has been released.

(Representatives of the mystical directions, however, recommend the greatest caution here). Under no circumstances should concentration on the physical heart be undertaken in the absence of physical health, an impure thought life and a lack of inner development. Mystics generally favour concentration on the centre of the chest, the seat of the "mystical heart". In their view, this makes the retreat less dangerous and, if practised for long enough, is said to lead to certain mystical experiences.

Fourth Relaxation Retreat

Proceed in your usual resting position as in autogenic training. Focus your attention exclusively on your right arm. Suggest heaviness to yourself. As Professor SCHULTZ instructs: "Right arm heavy." Then do the same with your left arm. In this way, the

legs and then the torso can also be included.

If the sensation of heaviness is well developed, the system switches to heat.

"Arms heavy and warm."

The sensation of warmth must encompass the whole body, with the exception of the head. In the case of the head, the sensation is focussed on pleasant coolness.

Fifth Relaxation Retreat

The "coachman's seat", inspired by the coachman who used to doze off while waiting for customers. It is more suitable for daily practice than almost any other relaxation pose. It can be practised anywhere we have the time to sit. In the park on a bench, in the cinema, on the tram or train, as a passenger in the car, and certainly also in the office or in the workshop, there is bound to be an unguarded moment that allows us to relax briefly in the simplest possible sitting posture.

An ordinary chair on which we can sit comfortably is sufficient. Place your legs parallel to the floor a few centimetres apart, with your thighs and lower legs at a right angle.

Now slump your upper body and make sure that it falls slightly forwards.

The forearms rest on the thighs, the hands between the knees. The head hangs down heavily like a ball.

Nothing should hinder this relaxation, no tension, no cramping. Without complete muscle relaxation, the exercise defeats its purpose.

Whenever we feel exhausted, but always immediately after finishing work or any other strenuous activity, we assume this posture with the feeling of being completely relaxed, free of all duties, worries and needs. Just a few minutes are enough to revitalise us.

Another type of seat is also popular. This requires a chair with a comfortable backrest and armrest and, if necessary, a cushion for the neck.

We sit on it with our legs slightly apart so that our head and torso are almost at an angle.

The arms rest with all their weight on the backrest or hang casually over it.

Nothing should be a hindrance, no constricting clothing, no artificial posture. The body and limbs should be limp, without will, immersed in a refreshing bath, as it were. If a second person unexpectedly raises one of the relaxed arms and suddenly lets it go again, it must – and this applies to any kind of relaxation – fall down of its own accord, obeying the law of gravity, without any action on the part of the practitioner.

Let the mind be like the body, which is no longer troubled by anything. Let it be free from the burdens and labours of the day.

The first hurdle on the path to health and success in life is overcome as soon as we are able to relax properly in every situation.

III
Breathing Theory

The Types of Breathing / The Full Breath / The Rhythmic Breath / The Spiritualised Power Breath (Dynamic Full Breathing) / The Breathing Practices / Calming Breath / Stimulation and Cleansing Breath / Circulation-Enhancing Breath / Warming Breath / Sleep-Promoting Breath / Body-Strengthening Breath / Nerve-Strengthening Breath / Meditation Breath / Sun Prana Exercise / Jima and Airyama Exercise / Ida-Pingala Breathing / The 108 "Mystical Breaths" of the Tala Yukta Practice

The theory of breathing is ancient. Even today, the precepts of Indian yoga offer an unadulterated tradition of the mysteries of breathing. Western literature is filled with countless volumes on breathing practices. But who really knows how to breathe properly? Who knows how to take a deep breath? Rhythmically, consciously, filling the chest and flanks. Imperfect, shallow respiration creates a receptive centre in the body, a welcome breeding ground for germs, because normal breathing only excretes the accumulated waste products very imperfectly. Residues of toxic carbonic acid contaminate lungs and blood, damage glands, nerves and other vital organs.

Regular deep breathing, on the other hand, not only cleanses the organism, but also promotes self-control and fends off "the feeling of fear and anxiety.

Breathing is even said to have an influence on character and intelligence. A Parisian physician, Dr MEINGOTT, who made use of the observations of his old gardener, at least advocated this thesis, according to which the later development of a growing person depends on how he breathed in his youth. Strong material tendencies were the result of pronounced abdominal breathing. If the air is mainly distributed in the upper part of the chest, good

intellect and a tendency to study are to be expected. Strongly spreading loins deepen the religious feeling; and where the types of breathing are mixed, mixed natures naturally result.

Others go even further. They assert that the length and depth of the breath influences the course of fate and lifespan. Followers of O.Z. HANISH, the founder of the Mazdaznan doctrine, are of the opinion that continuous deep breathing demonstrably improves the lifeline in the hand. For example, in some people who are naturally endowed with a short lifeline, conscious deep breathing is said to extend the originally indicated lifespan up to twenty and thirty years. There may be some truth in such reports, considering that proper breathing promotes metabolism, prevents intestinal sluggishness, increases appetite, improves blood flow, regulates body heat, stimulates the heart and circulation, calms the mind, relieves mental tension, and much more.

Not only does our body receive vital oxygen, we also – and the secret teachings of the various cultures agree on this – take in an imponderable with our breathing: the carrier of the universal will to live, without which there would be nothing on earth: PRANA, the universal life force.

Thus the yogi of India. The Zarathustrians in ancient Persia (and with them the Mazdaznan teachings today) spoke of the "light seed", of Ga-Llama (also Galama), the alchemists of the Middle Ages knew of the "water of life", success practitioners of the newer school have the term "life substance" or "biogen" for it. It is not uncommon to hear warnings about the harmful effects of Hatha Yoga breathing. However, it is not the latter that is to blame, but rather the respective method, which often expects the beginner to perform in a way that the experienced practitioner can only cope with after conscientious training. Of course, the learner never reaches their goal in this way and, worse still, often suffers physical damage. These include strains, stretching of the alveoli and cardiac dilatation.

We therefore proceed with extreme caution and avoid any kind of forcing. Success makes up for the extra time.

The Types of Breathing

All breathing schools agree on the types of breath. We make a distinction:

1. High breathing, also known as collarbone or peak breathing. The "high breath".
2. Middle breath, known as "middle breath", as flank, rib, intercostal or chest breathing.
3. Deep breathing or diaphragmatic or abdominal breathing. Each type is imperfect in its effect and supplies the lungs with insufficient air. Only the synthesis of high, medium and low breath results in
4. The full breath,

The basis of every breathing exercise. It supplies the lungs with sufficient oxygen-rich air, stretches the ribs and chest muscles and makes the diaphragm, the partition between the ribcage and abdomen, flexible and elastic. The extremely favourable effect of the full breath can already be seen in purely numerical terms. Normal breathing supplies the lungs with 7 to 10 litres of air per minute, conscious full breathing 50 to 70 litres!

The Full Breath

1. In a Relaxed, Quiet Location

Breathe in slowly and freely through your nose; relax your muscles, especially your neck and face.

Fill the lower parts of the lungs first by pushing the diaphragm downwards. (Without pressing and straining, of course.)

Then the centre parts of the breast. (Flanks and ribs protrude outwards.)

Finally, slightly lift the upper parts of the chest. (The last pairs of ribs are also lifted!) Finally, draw the abdomen in moderately to give the lungs the necessary support. It is essential to avoid splitting the inhalation into three separate phases. Everything should be done smoothly in one go.

Hold your breath for a few moments. Again, without cramp and tension.

Breathe out through your mouth with a feeling of release. (Try to exhale through your nose later.) Check yourself carefully. Only when your chest and diaphragm are free of heaviness and your muscles are relaxed has the purpose of the exercise been fulfilled. You must feel wonderfully relaxed. Observe your breathing in bed at night. There is usually still a remnant of your original breathing. As children we breathed naturally and we have to learn to do so again.

As a rule, breathe in through your nose. The breath flows more easily and harmoniously. The pre-warmed air in the head protects the respiratory organs from colds and impurities entering the body.

Exhale with your mouth slightly open. The nasal breath can also be practised in between. Some authors even favour this exhalation for certain spiritual exercises. Practise both in "the sequence.

Each breathing practice is preceded by a slow, thorough exhalation with the mouth slightly open.

2. In Loose Free Standing Position I.

Physically and mentally relaxed, hands hanging limply on both sides, feet about 20-30 cm apart parallel to each other, back straight, but without exaggeration. Head up. (At the beginning, the upper body may be tilted slightly forwards. Gradually straighten up as you inhale).

Breathe out with a soft exhalation with your mouth moderately open. Consciously expel the used air contaminated with gaseous waste substances. Only a good emptying of the lungs

guarantees sufficient replenishment of the respiratory system.

The upper arm shoulder and collarbone area are lowered without constraint.

Once you have exhaled, straighten up again and wait until your body asks you to inhale of its own accord. Never forget to wait for this natural impulse!

Breathe in through your nose as deeply as you can. Start by filling the space at the bottom around the diaphragm, gradually moving upwards, flanks and chest.

Always without effort! Relax your neck and facial muscles. Hold your breath briefly, again without forcing, pressure, squeezing or tension.

Exhale as before. Let your upper body fall forwards slightly. Later, practise through your nose. Continue to breathe out in a humming sound.

Position II.

The stance remains the same, but the hands rest folded on the back of the head, with the arms forming a straight line to the body. (So not with the elbows sticking out.) As you exhale, tilt your head slightly forwards and as you inhale, tilt it backwards.

3. In the Seat

Sit upright on a chair and practise as above. As you exhale, let your upper body fall slightly forwards again. After working on the Egyptian pose (page 87), we also practise in this sitting posture from time to time. In general, pay attention to purification and purity. Let the body be pure, the thoughts pure, the emotional life harmonious. Breathing exercises (and of course the other spiritual exercises for the purpose of upliftment) without observing this condition could otherwise have a very unpleasant effect. Furthermore, as emphasised, the posture of the spine must be observed. Straight and erect, it guarantees the yogi an uninterrupted flow of the pranic life energy.

Physically, the upper lungs work better when the spine is erect,

which is noticeable through sufficient blood distribution, especially in the cranial nerves. Practise these exercises two or three times a day. They do not require much time. Just a few minutes will do.

Please do not move on to other breathing exercises until you have thoroughly mastered the exercise you are working on. Always remember: it is difficult to achieve anything in the long term by force, but it is possible with patience, diligence and a systematic approach.

The Rhythmic Breath

Everything that exists in the universe is subject to a primordial rhythm. We would be able to give the universe other characteristics if we were fully aware of the laws of rhythm. As far as man recognises and masters them, he has expressed them in art and technology. Music and dance as well as vibration research are eloquent examples.

Breathing is also subject to the universal rhythm. Only today's civilisation has torn apart this natural rhythm. Let us endeavour to free ourselves from these cultural outgrowths. After weeks of work, we have succeeded in bringing the unnatural, shallow, cramped breathing into harmonious function and rhythm again.

1. Exercise.

Precondition: Full breath, as we have developed it in the meantime.

Position: Lying, sitting, standing, also walking. We count slowly:

Inhalation	5 units
Hold your breath	3 units
Exhale	7 units

After exhaling, we wait until the natural urge to breathe sets in. Gradually we increase:

7 – 5 – 9;

9 – 7 – 11;

11 – 9 – 13; etc.

But avoid any forcing. It's better to practise a lower number, but all the more thoroughly.

We repeat the entire breathing process five or seven times. Once you are proficient, repeat more often.

2. Exercise

Or we adapt the breathing rhythm to the pulse beats. We practise:

Inhale	5 pulse beats
Hold your breath	3 pulse beats
Exhale	5 pulse beats
Exhaled wait	3 pulse beats

Gradually increase again according to ability in proportion to the odd number.

The above exercise is particularly recommended when walking by harmonising the breath with the steps, which in turn should be harmonised with the pulse as far as possible. Performed precisely in fresh, oxygen-rich air, this breathing exercise has a harmonising effect on the body and should therefore often be practised during walks and hikes. The feeling of being alive increases. Well-being and inner security lift us from the heaviness of everyday life.

According to esoteric teachings, rhythmic breathing influences the molecular system. It equalises the position of the molecules in

relation to each other, which is reflected in increased well-being and a strengthening of the willpower. Other rhythms are also permitted. For example: 5 – 1 – 5; 4 – 2 – 4; or: 4 on – 2 hold – 4 off – 2 pause for breath; 6 on – 3 off – 2 pause for breath.

The Spiritualised Breath of Power (Dynamic Full Breathing)

A sea of power pulsates around us. Jiva, the infinite

Life energy, as yoga practitioners call it, fills all spaces. With every breath we take in a part of it as prana, the breath of life. If the air lacked this agent, life would be extinguished in all its forms.

In yoga practice, the conscious absorption of energy by means of spiritualised breathing has a broad basis. Many western systems of personal development have followed this example. For us, too, rhythmic-dynamic full breathing is fundamental.

1. Exercise

Precondition: Deep rhythmic full breathing. Position:

Lying, sitting, standing or walking.

Mental imagination:

When inhaling: Feel the pranic life force flowing in with the air as clearly as possible.

When holding the breath: With the same concentration:

Withdrawal of pranic energy from the air now in the body. On exhaling: directing the accumulated pranic current through the whole body to all organs.

Between breathing out and breathing in again: becoming aware of the universal life force that surrounds and permeates everything. We can add the following suggestions to the above

ideas:

Before inhaling: "The breath of life that radiates strength floods me.

While inhaling: "I breathe in the air filled with pranic power."

On the exhale: "The stream of life pulses through my whole body and increases my strength from exercise to exercise, from day to day." Anyone can create similar autosuggestive formulas at will. By no means stick to the words anxiously.

The main thing is and remains – this applies to every psychic practice!

- Imagination, the art of visual and vivid visualisation;

in a word: to sense and feel what you are thinking with the greatest concentration at all times.

2. Exercise

Extend the above exercise, but only when you have really mastered it.

A. The prana is stored in the solar plexus and held there. Like an accumulator, the solar plexus is charged. This process can be extended to all other vital centres, to the nerves, lungs, brain or, in a metaphysical sense, to the individual chakras (see VIII). But always with caution. Never overload an organ. Exaggeration is also harmful here.

B. Accumulate the life force in the solar plexus as before and radiate it onto the nervous body during the exhalation. Or accumulate in the lungs and transfer to the blood and recharge the blood cells.

C. With a sufficiently trained imagination:

   Inhale the pranic essence through the skin surface of the whole body.

   Likewise through the bones (also through the muscles) as if they were porous.

The most favourable approach here is to proceed piece by piece. First the foot bones, then the bones of the legs, chest and arms, and finally those of the head.

Finally, as a universal exercise: prana supply through the skin, as mentioned above. Variations are permitted. Once you have mastered rhythmic-dynamic power breathing, you have reached the ultimate goal of full breathing. All further breathing exercises are based on the same basic conditions. Practise regularly! But not too much. Extreme caution is advised if you have weak lungs or a heart condition. And always: keep your body relaxed, without pressure, squeezing or force; empty your lungs thoroughly and – unless otherwise prescribed – wait for the natural urge to breathe. Never force too much air into yourself, never extend the times of the individual breathing phases excessively. If you follow these rules conscientiously, the breathing exercises will certainly revitalise your mind and body, strengthen your resistance and increase your courage to face life. The more we keep our thoughts under control, the better.

In future, start each exercise with the spiritualised full breath and charge yourself with the pranic life fluid after completing it. Combine this charging with the feeling of all-encompassing stillness, redeeming, liberating harmony, blissful, invincible power. Breathe peace!

Breathe harmony! Breathe POWER!!! Return from this contemplation to your duties with the calm of the relaxed, the harmony of the liberated, the strength of the becoming, and the grey of the day will lose its tedium, its gruelling haste. People will appear different to you – and you the people.

From the bewildering abundance of breathing practices, we want to make a tried and tested selection our own. But not before all the prerequisites have been fulfilled.

The Breathing Practices

Breathing practices of the most varied kinds are known in yoga, serving the most diverse purposes, but not very suitable for the constitution of the average European. Not infrequently they even have a highly detrimental effect. We therefore refrain from particularly complicated breathing methods. The Western organism must not be attacked with such sometimes quite draconian practices without thorough preparation.

Take this warning to heart. Incorporate the following retreats into your exercise programme only very gradually and not earlier until you have worked out the breathing technique perfectly. Only in this way will persistent, regular practice bring success in all areas of life.

1. Calming Breath *A*.

Position: Lying down, sitting, standing or walking. Breathe out thoroughly on the sibilant S. Wait for the natural urge to breathe.

Inhale: Very slowly and deeply (as always through the nose). Hold your breath: Very briefly.

Exhale: Breathe out forcefully (but without using force) with pursed lips, as if whistling. (Do not puff out your cheeks!) The air is expelled in bursts on "pf", taking all stressful, oppressive thoughts with it.

Wait for the urge to breathe and repeat as before. Repeat three to five times.

To harmonise with the natural breathing rhythm, each breathing exercise should end with this exercise.

B. Extended Form

As with A; only now the air is lifted after inhalation by drawing the abdomen into the chest and then returned to the abdomen by the subsequent protrusion of the abdomen. We

repeat this process as long as it takes place without forcing or straining, after which we breathe in again intermittently "pf" from.

2. Stimulating and Cleansing Breath *A*.

Position: Stand upright, head on back of neck. Inhale and simultaneously stretch your arms out to the sides. Exhale and briefly hit your chest three times with your fisted hand. (Not too hard!) Three times in total.

Then: Inhale and hold your breath and beat your chest three times. This phase only once. – Finally: Inhale and bring your arms to your chest and under your armpits to the spine and let it slide back down while fully relaxed.

B.

Position: As above.

Inhale deeply and slowly. Beat your chest just before completing the phase.

Exhale: The hands rest on the chest with the breath released. Wait for the urge to breathe and bring your arms upwards with your fingers stretched wide.

Inhale deeply and slowly, moving into a torso bend; hands up to the tips of the feet, knees stretched as far as possible, which has a favourable effect on displaced organs.

Exhale and gradually straighten your body. Slowly bring your arms down to your chest.

C.

Position: As before.

Inhale as slowly and deeply as possible.

(Up to 12 pulse beats or more according to ability.) At the same time: with your upper arm and elbow held high, tap your chest with your fingers spread apart. The fingertips gently tap the chest.

Hold your breath: (half the inhalation time). Close your fingers in the palm of your hand and work the respective half of your chest in an elastic, vibrating manner with your arm joint loose; starting at the shoulder, circle up to the nipple. First on the left, then on the right. Exhalation: (length of inhalation). Very slowly, gradually. Purpose of exercises A, B and C: In addition to general physical stimulation, cleanse the lungs of foreign bodies (dust, mucus particles and similar).

3. Circulation-Enhancing Breath

Position: Standing upright with the spine straight. Can also be performed in various sitting poses, as long as they ensure a straight spine.

Inhale: About twelve breaths, deep and full. Hold your breath: (half the time of the inhalation). Combined with the following gymnastics: Bend your body moderately forwards with your arms stretched out horizontally. Fist your hands with the idea of "holding a stick". While bending down, grasp the imaginary stick more and more tightly. Straighten your body again and gradually release the pressure in your hands and arms. Lower your arms. Exhale: (length of inhalation). Repeat the above three or five times. Purpose: To revitalise the blood circulation. To harmonise the circulation. (Caution with abnormal circulation.)

4. Warming Breath

Precondition: While walking, at a faster pace. Inhale: Five or seven steps.

Clench your hands tighter with each step.

Hold your breath: Three or five steps.

Keep your hands clenched. Exhale: Five or seven steps.

Allow the muscles to gradually relax. Breathing pause: three or five steps.

Maintain relaxation of the hands and arms. Continue until

you notice an increasing warming effect. Visualisation: During the inhalation phase, send the etheric forces of the air through the whole body right down to the tips of the feet. Visualise warmth for the entire duration of the exercise. Purpose: Heat increase.

5. Sleep-Promoting Breath

Position: Horizontal position. Arms at the sides of the body. Palms rest on the support surface, relaxed.

The abdomen in particular is also relaxed.

Focus your thoughts casually on the breathing process. Exhalation: Very deep, as if sighing, released, liberated. Empty breath: wait three to five seconds, keeping the chest in the last phase of the exhalation phase. Inhalation: Very slow.

Suck in the air very little and very evenly. Chest as before, but the abdomen bulges moderately. Stop breathing! Shortly before filling the lungs completely.

This interruption of the normal inhalation process soon results in a hearty yawn.

Repeat the exercise several times and remain relaxed. Mental attitude: The best possible emptiness of thoughts, or at least thoughts of absolute security.

Complete the physical relaxation that introduces the exercise bit by bit:

Feet – knees – thighs – torso – neck – tongue – facial muscles – brain.

Feel every muscle, every nerve, every organ relax.

Prepared in this way, the breath will never fail to fulfil its purpose and is unlikely to degenerate into pressing, cramping and other forms of forcing.

Purpose: This medically recommended and tried and tested exercise is ideal for overcoming insomnia, provided it is not caused by pathological disorders. This breathing exercise also supports the onset of sleep after evening meditation.

6. Body-Strengthening Breath

Position: Lie flat on your back. Arms and legs stretched out, heels together. Palms flat on the floor.

Exhale and inhale deeply: Slowly, three times. – Then: Inhale deeply and fully, as far as you can without straining.

At the same time: Press your heels, hands and the back of your head firmly onto the floor and raise your midsection slightly. Once the lungs are completely full: Relax your hands and legs completely – return to the flat supine position, at the same time guide the air from the chest into the abdomen and hold for a short time.

Exhalation: Slow, relaxed, through the nose.

Remain empty of air until the natural urge to breathe arises of its own accord. – Finally: relaxation – silence – SILENCE.

Mental image: In a state of outer and inner relaxation, concentration on increased well-being and on the intensified combustion process, which causes an increase in blood circulation.

The prerequisite is oxygen-rich air, so practise with the window open, or even better in a dust- and smoke-free environment.

During the breathing process itself – this also applies to the following exercise – all attention is focussed on the absorption of the pranic life force.

Purpose: To strengthen the body's constitution, especially the lungs. However, be careful with heart defects or damaged lungs!

7. Nerve-Strengthening Breath *A*.

Stance: Upright.

Introductory: three calming breaths (Breathing Exercise 1).

a. Inhalation: Very slowly and deeply. – At the same time: Stretch your arms loosely forwards – pull them to your chest, hands to your shoulders – then fist your hands and tighten them until you feel your muscles tremble slightly.

b. Hold your breath: Slowly stretch your tightened arms forwards with clenched fists and then back to your shoulders just as tightly, but with a quick flinging movement.

Repeat several times – as long as the breath can be held freely.

Pay attention to the prominent tensing of the arm and hand muscles, as well as quick and precise bending and stretching. c) Exhale: Unclench your hands and relax your arms.

Purpose: To stimulate, strengthen and revitalise the nervous system. To increase nerve energy and magnetic radiance. Most favourable in the morning after getting up.

B.

To be performed in the same way as exercise A – only here the inhalation is performed with the arms hanging down in a relaxed position, whereas the other processes described under a) and b) fall into the exhalation phase, which of course requires quite a bit of skill in holding the breath. Exercise B should therefore only be practised if the requirements for this are actually fully met.

Once again, extreme caution should be exercised if you have a heart defect, lung disease or a tendency to high blood pressure. Keep the breath-holding phase as short as possible. The retreat ends with the calming breath.

NB. Instead of raising the arms forwards, they can also be moved sideways up to shoulder height and then forwards in a wide arc.

8. Meditation Breath

PAUL BRUNTON, the English journalist, writer and mystic – a connoisseur of Indian wisdom – favours the following way of breathing over all others. Meditation breathing is said to lead to the goal even where other types of breathing seem questionable. This is the case with lung defects.

This breathing exercise is the most suitable for contemplation and introspection; for this reason we call it the meditation breath.

Position: Lying down and sitting. With good body control also standing. Eyes closed.

Inhale: Softly, calmly, as slowly as possible through the nose.

Hold your breath: For a brief moment and then immediately

Breathe out: very, very slowly, evenly, without faltering (through your nose! Practise through your mouth later).

Mindset: The mind is focussed exclusively on the breathing process. In other words, breathe with full awareness. Duration: Initially a maximum of five minutes. Gradually increase up to ten, fifteen minutes and more. The purpose of the exercise is to minimise the number of breaths – around fifteen to eighteen per minute in a healthy person. The slower the breathing, the more relaxed we become inside. The stream of racing thoughts ebbs away and we are filled with calm, stillness and silence: a prerequisite for all meditation.

Conscious slow breathing promotes: discipline of thought and self-control; resists: emotions and passions; calms and heals: heart and nerves.

9. Sun Prana Exercise

According to esotericism, the sun – the centre of the force field of our planetary chain – is also the spiritual centre of our narrower world system. The visible glowing ball is merely the material manifestation of a great spiritual entity, the SUN LOGOS. We do not only find this seemingly strange idea in Eastern wisdom teachings; the initiates of the European cultural sphere of past centuries also seem to have been familiar with it, as can be seen from relevant writings. For example, the mystic JOHN PORDAGE (d. 1631) wrote the following This is in line with the views of today's theosophists, anthroposophists and other esotericists: "In particular, the body of the sun consists of light fire and is the centre, the heart and the soul of the world. The spirit has placed and embodied in it its powers of understanding, will, senses and imagination, and consequently its reason. Through it (the sun) it governs the whole world, animating everything

through its life-giving rays." In any case, our mother star is a huge reservoir of vital energy. The ball of the sun constantly sends us its rays charged with vitality. The revitalising, healing, growth-promoting powers of the sun: who would question them? Similar to air, the sun's rays of light contain, in addition to the active forces proven by exact science, the pranic essence of life, the existence of which only metaphysicians have been convinced of to date. In the ancient sun cults, certain practices were used to absorb these subtle solar forces, which have unfortunately been lost to us. However, a simple form of charging with solar prana is known to us.

Exercise I

Position: Upright, spine straight, head slightly back, legs moderately apart. Facing the sun.

After three deep breaths and thorough emptying of the respiratory system Inhalation and simultaneous

Raise your arms in a wide outer arch over your head, hands slightly fisted.

Hold your breath and

Move into the toe position. Open your hands in a cupped shape with your fingers closed so that the sun's rays hit your palms. Bend your elbows slightly. Keep your hands about seventy centimetres apart. Hold your breath for a few seconds and consciously draw in the sun's energy with the whole surface of your body, especially with the palms and fingertips. Finally, fist your hands lightly again and

Arms downwards in a side arch to the starting position. – At the same time, come down from the toe position and exhale through the mouth to release. Repeat the exercise twelve times.

Time: If possible at sunrise, sunrise or at the zenith and with a clear sky.

Cloudy weather is said to reduce the vibrations of the pranic current emitted by the sun, which then communicate less vividly

to the etheric body (page 125). This is the reason for the depressed mood of so many. Bright sunshine, on the other hand, increases the level of pranic life energy and stimulates our etheric organism to increased activity.

Purpose: To charge every cell, every organ and our aura (see the end of Chapter VII) with solar prana.

Spiritual attitude: Sucking in and storing up the power of light combined with the joyful, grateful feeling of becoming one with the spiritual centre of our mother star.

However, only practise when you are completely harmonised. If circumstances permit, practise outside in the open air and with as little clothing as possible, otherwise with the window open.

Exercise II

Posture as before.

Raise your arms and remain in this position. (It is permitted to lower the elbows slightly as you exhale and raise them again as you inhale). The palms are flat towards the sun.

Stand on your toes for the entire duration of the exercise.

As you inhale and hold your breath for a short time, you draw in the sun prana with the palms of your hands with the greatest concentration. We channel the sun prana stored in the hands through the body as we exhale.

Exercise III

In conjunction with automotive magnetic practice.

Once familiarised with automagnetism (page 211), the following variations are available to us:

a. After drawing in and storing the sun's energy in the palms of the hands, cross the arms and slowly move them along the body to the feet as you exhale, radiating the sun prana accumulated in the hands. Alternating with and without physical contact as in self-magnetisation, observing all the

rules given there.

b. Combine the sun prana exercise with the full automagnetic practice, whereby your own magnetism gains strength through the energy supply from the sun's field of force.

c. A further possibility of intensification lies in the combination with the vowel A (page 181) and for rune practitioners in the use of runes.

10. Jima and Airyama Exercise

These two exercises are highly valued in Mazdazna circles. They are used as a cleansing, energising and healing breath. Jima or exhalation exercise Precondition: Every muscle released, including the face and tongue, the latter with the tip against the lower row of teeth. Look relaxed at a point at eye level.

Arch out and hold your chest without exaggerating. Only the abdomen and diaphragm are moved. All muscles remain relaxed.

Position: In the morning and evening, kneeling (page 90) with arms hanging loosely; in the morning and afternoon, standing upright with arms on either side of the body or slightly crossed at the back of the neck; at midday, sitting in the Egyptian position. The different positions at different times have an effect on different groups of nerves.

Exhalation: very slowly, without interruption, in one go. Or: slowly, intermittently, with lips pursed as if to whistle. Do not squeeze each time you hold your breath! Always empty the lungs to the utmost. But without forcing!

Remain empty for about ten seconds, loosening the body even more.

Breathe in with a deep sigh, slowly filling your lungs to the brim.

Exhale as at the beginning.

Hold your breath for another ten seconds. Gradually increase

this breathing pause up to twenty seconds or more. But always without any exertion. Again, caution is advised if you have heart or lung problems.

Duration: Repeat the above procedure five or seven times. For particular complaints, every three hours daily.

Purpose: Against ailments of a physical nature. Cleansing and refreshing sluggish blood. – Revitalises the circulation. – Strengthening the lungs. – Development of the nerve nodes. The use of sounds and mantric formulae during exhalation increases the effect. (For vowel breathing, see chapter X).

Airyama or inhalation exercise Precondition and inhalation as before; likewise the exhalation that introduces the exercise.

Inhale slowly, intermittently, similar to sighing.

Hold your breath for ten seconds; then increase it according to your ability. Body always loose, relaxed.

Start exhaling with a slight sigh; expel air through your mouth, which is only slightly open, at short intervals until your lungs are completely empty and immediately inhale again.

(Over time, practise the exhalation in combination with vocal breathing, mantram and runes).

Duration: Repeat three to five times.

Time: In the morning immediately after getting up and in the evening before going to bed.

Purpose: This exercise is used in cases of oppression and inhibitions of a mental and spiritual nature. It strengthens the nerves and is also said to produce coolness when the temperature is high.

11. Ida-Pingala Breathing

The inhaled air does not flow evenly through the nostrils, as we can easily see for ourselves. As a rule, one is free, while the other allows the air to enter only weakly. In healthy people, this rhythm changes every two hours.

At the moment of switching, the breathing air flows evenly through both openings, but at a lower rate.

The knowledgeable Indian calls this stage Sushumna; the right nasal current is called Pingala or Surya (sun) breath, the left one Ida or Chandra (pronounced: Chandra = moon) breath. According to yoga, this change is connected to a great cosmic rhythm. In the Surya phase the solar forces dominate, in the Chandra phase the lunar forces.

Sun breath is subject to the positive principle. It has an energising, transforming, releasing effect; the moon's breath is negative, cold, cooling, balancing, tuning down, binding. It is by no means irrelevant which rhythm predominates. Even the activities of external life should be affected by it. Thus we are warned not to marry during the phase of the sun's breath and to refrain from anything that is intended to last a long time. On the other hand, Surya is said to favour serious studies, written work, sports, sexual activity, intercourse with higher-ups. Magnetisation, hair cutting and shaving are also recommended at this time. Sun breath improves cold symptoms, but aggravates feverish conditions.

Moon breath favours, as it says, everything connected with money, jewellery, travel, house and home. Baths, on the other hand, should be avoided. Chandra counteracts feverish illnesses.

As mentioned, the two-hour rhythm only applies when the body is well. Ida stagnates during fever, Pingala during colds. According to yoga, the following natural rhythm should prevail in healthy people:

The first to third day from new moon, at sunrise: left, the fourth to sixth day from new moon, at sunrise: right.

Counting the seventh to ninth day from new moon, at sunrise: left, and so on.

The first to third day calculated from full moon, at sunrise: right, the fourth to sixth day calculated from full moon, at sunrise: left, and so on. Anyone interested in researching these rhythms should make observations.

The yoga student switches the nasal flow at will, thus creating more favourable conditions in case of illness or for intended activities.

If he wants to change from sun to moon breathing, i.e. from right to left, he lies stretched out on the floor or a hard mattress. On top of this, he presses a hard cushion under the right side of his chest, which mainly presses on the area around the fifth rib, calculated from below. He remains in this position – breathing through the left nostril – until this is completely free and the nasal flow predominates. – He proceeds in the opposite way when transferring the moon breath to the sun breath. He also performs this practice while sitting or standing, only in this case he presses the opposite side of the ribs and closes the other nostril than when lying down.

We prefer to stick to the cosmic order of the nasal flow, i.e. we follow the generally prevailing rhythm. However, we do not approach this exercise, which is certainly not easy, until we have reached full maturity in the breathing technique and none of the sitting postures cause us any more difficulties.

Exercise I

Position: Egyptian seat (or in Buddha or other oriental sitting pose). The right index finger – hand clenched, elbow at shoulder height, head slightly lowered – closes the right nostril; if Ida is flowing; however, if Pingala is present, we proceed the other way round.

Inhale through the left nostril.

Hold your breath and close your left nostril with your left index finger. (In other words, keep both openings closed). Exhale and simultaneously bring the flat hand down to the side. Then do the exercise in reverse order. (Close left nostril etc.) The length of the individual breathing phases corresponds to the usual rhythmic breathing.

Mental imagination is directed towards absorbing the pranic current and storing the pranic force in the individual body centres,

especially in the solar plexus and pineal gland. This breathing exercise is also suitable for transmutation.

Exercise II

BRANDLER-PRACHT recommends the following type of charging with pranic life energy:

Inhale and exhale seven times with only one-sided nasal flow: inhalation on the right – exhalation on the left. After inhaling, the inhaled air is guided down to the solar plexus and held there during the breath hold.

Now direct the absorbed pranic power current in your thoughts from the solar plexus along the spine up to the head on the one hand and down to the feet on the other.

Always with the idea that the prana revitalises, heals and strengthens the organism.

Exercise III

Other Hatha yoga practitioners recommend this variation: Close the right nostril with the thumb of your right hand. Inhale and exhale with the right nostril closed, i.e. only through the left nostril.

Repeat the procedure five times and then, after a short pause, close the left nasal canal with the little finger and the ring finger.

Now inhale and exhale through the right nostril. Also repeat five times.

Of course, it is better to practise only once on the right and once on the left at the beginning. Only those who are already very experienced breathers should attempt this exercise.

The best time for Surya/Chandra breathing is in the morning and evening, provided that the nasal current is flowing at the desired rhythm.

12. The 108 "Mystical Breaths" of the Tala Yukta Practice

These are also an exercise that only experienced breath practitioners who have also made noticeable progress in their inner development should attempt. Unwanted, often not harmless side effects are otherwise the result. Breathing technique alone is not enough. Only those whose way of life corresponds to that of an esoteric, only those who have become masters of their instinctive nature, have the prospect that the six mystical centres, which – as the yogi assures us – Tala-Yukta unlocks, will safely reveal their secret to them. He will then be granted perceptions of a sixfold nature, of the most blissful kind, triggered by breathing rhythm, prana current and the "magic of the word"; acting primarily on glands, nerve plexuses and the fluidal etheric centres. A breathing exercise, therefore, whose ultimate purpose culminates in the awakening of the chakras (see about the awakening of the chakras).

108 breaths in continuous succession – inhalation and exhalation of equal length – lead the pranic current in and out of certain parts of the body, whereby a special word, one of the mystical syllables of yoga, is to be thought into these centres.

Starting from the base of the back, from where the Exercitium begins, the pranic current rises from centre to centre up to the head, from where it touches the same points again, but in reverse order, descending to the starting point.

The Buddha seat is the ideal position for this pranayam. Those who have not mastered it should choose the Egyptian pose. Sometimes yoga teachers advise the Shava Asana, the Tibetan pose for the dead, known to rune practitioners as the She-rune pose.

Breath prana flow and sequence of mystical syllables:

1. Coccyx area: coccyx gland (glandula conygea); posterior root chakra (see section on character teaching). Mystical syllable: L AM (think into the coccyx area), inhale and exhale eight times.
2. Sacral region: sexual zone, sex glands) sacral plexus); anterior root chakra.

3. Mystic syllable: VAMM (think: Wamm), inhale and exhale ten times.
4. Navel area: stomach, liver, spleen, adrenal gland, intestines, pancreas (solar plexus); stomach and spleen chakra. Mystical syllable: RAMM; inhale and exhale ten times.
5. Heart region: heart, thymus gland, cardiac plexus (plexus cadiacus); heart chakra.
6. Mystic syllable: YAMM (think: Jamm), (sometimes also PAMM instead of Yamm); inhale and exhale ten times.
7. Neck region: thyroid gland (glandula thyreoidea – glandula parathyregoidea) neck centre (plexus laryngeus); posterior neck chakra.
8. Mystic syllable: HAMM; inhale and exhale ten times.
9. Head region: brain, pineal gland (epiphysis), pituitary gland (hypophysis); crown chakra, forehead chakra. Mystical syllable: OMM; inhale and exhale ten times.

Downwards in reverse order: forehead, neck (front neck chakra) to the coccyx area. Now inhale and exhale ten times to achieve the required 108 mystical breaths.

Concentration should always be directed towards the absorbed prana and the respective mystical syllable.

Everyone can now choose the breathing exercises that suit them according to their intentions and maturity. For most of us, the breathing practices given last will probably only come into question after we have thoroughly worked through the entire work.

IV
Mind Control

Training the Power of Imagination / Mind Control / Cultivating Thoughts In Everyday Life / Steeling of the will / The "Negative State"

I. Training the Power of Imagination

The decisive factor at all times – be it spiritual exercises or practical life – is the strength of our concentration.

What is concentration? Control of thoughts. Being focussed on one point. Emotionally emphasised plastic imagination. In perfection: IMAGINATION: mental moulding.

Every spiritual exercise requires undivided attention, no less every action, every deed. All our endeavours must be constantly directed to one point. The more exclusively we focus on what is to be achieved, the more certain the success. Every digression of thought is a straying from the preconceived goal. Thinking and doing must always be in harmony.

Not an easy endeavour. An infinite amount of patience, effort and perseverance are required. We have to work tirelessly to direct our thoughts according to our will, to still them, to develop our imagination. Although every retreat is already an exercise in concentration, we still want to train our imagination in a special way.

1. Take a simple drawing (circle, triangle, etc.) with strong, black lines. Look at this figure for a few minutes with a relaxed posture and calm breathing. Take in every detail. Then close your eyes and mentally reconstruct the image you saw.

2. Over time, you should be able to see the shape and colour faithfully in front of you. Try to hold on to this image for a few minutes.
3. Only when these simple exercises are successful is it worth moving on to the next ones. Do not rush things. Never become impatient with your work. Take your time – let it mature is the watchword.
4. Three-dimensional bodies, spheres, cubes and the like now take the place of the planar.
5. Now draw objects of daily use into the circle of your observations. First simple objects, a pencil, a knife, a book, then more difficult objects: chair, lamp, table, etc.
6. Also draw your attention to colours. These must clearly appear in your mind's eye by virtue of your imagination.
7. light up. -
8. Extend these important experiments to flowers and pictures.
9. After months of successful practice, you can now test your imagination on living creatures. Firstly on small animals, beetles, worms. If you are satisfied with the results, there is nothing to stop you from trying your hand at larger animals such as dogs and cats. Carefully create each step until the whole animal with all its characteristics appears vividly in front of you, despite your eyes being closed.
10. The hardest thing to do is to finally allow the human being in form and countenance to become visualised in you by means of the awakened sense of imagination. Above all, devote the greatest attention to the face. No facial expression should escape your observation. Your memory will mould it true to the image by means of vivid thinking.
11. Recreate in your mind's eye what you have experienced; places, events. Follow the course of the dramatic events like a film. Immerse yourself in the moods that dominated your emotional life at the time – but without being

overwhelmed by them!

Eidedics have it the easiest, relatively speaking, as they already possess a pronounced inner vision. Those who are less fortunate in this respect are forced to make up for what they lack by nature through increased diligence.

II. Mind Control

You must no longer be the plaything of your unbridled thoughts. In addition to the plastic thinking exercises, our next task is to monitor our thought life by constantly scrutinising the contents of our consciousness. No thought must find a place in us if we do not give ourselves an account of its value or lack of value. It writes itself down quickly, but how difficult it is to realise. If it is not easy to control the body, how much more difficult is it to control our thoughts. Certainly, the body also rebels as soon as it realises that it is threatened in its self-importance. Thoughts behave far worse when they feel the power of the taming will. What are the "Protests of matter", itching, pain and the other discomforts of anger, the tenacious intrusiveness of uncalled swarms of thoughts. For one expelled thought, ten of them arise. Their unruly behaviour has been compared to swarms of flies, climbing monkeys, surging waves, flickering flames and similar unstable, revolting things.

This marks the beginning of an important phase of our training. Everything depends on the power of correctly channelled thoughts: character, destiny, success in life. Thoughts are forces, both constructive and destructive. A truism today, but one that is nevertheless of relatively great importance.

Few people pay attention.

It is by no means indifferent what we think. The proverb about the freedom of thought harbours one of the most dangerous lies. Thoughts become desires, cravings, passions; the consequence of these are corresponding actions.

From now on, observe your thought life even more closely than before. Become master of uninvited thoughts. Eliminate downward strivings. Nothing should discourage you. Resolutely take up the fight against these parasites.

In addition to monitoring unwanted ideas during the day, the following exercise helps us to keep our thoughts under control.

Exercise:

A. Lying down or in the Egyptian seat.

   Keep your body still and calmly observe the flood of thoughts coming at you.

   Now try to push them back and gradually switch them off completely.

   This will require many, many exercises.

B. After you have already mastered the emerging thoughts to a certain extent, endeavour to shield and hold on to a wanted thought from the surging tangle of uncalled thoughts.

You will only be able to do this for a few moments at first. In the beginning, you will not be able to prevent thoughts to the contrary from arising, hindering you, distracting you and making your attempts sour.

Persevere undeterred. Start again and again from the beginning! This will strengthen your patience, will and perseverance at the same time! Tell yourself constantly: "I am calm – I am focussed – I control my thoughts."

The ideal goal would be the absolute retention of one and the same thought for twelve seconds, as yoga demands as the fulfilment of Dharana.

Twelve seconds? – You smile. What a small amount of time.

Please try it! Think a thought – without interruption! Without digressing even once, without being hindered by any wandering scraps of thought. Only those who have really practised this will

be able to grasp what at first seems almost impossible. Let us therefore be satisfied if we manage to achieve at least partial success without, of course, losing sight of the goal of later maturity. Even if we have achieved the state of Dharana after an arduous, endlessly tenacious battle of wills, we are still far from the end. Yoga still recognises two great mystical states of consciousness:

Dhyana – comprising eleven dharanas (144 seconds) and

Samadhi – twelve dhyanas, 1728 seconds, i.e. almost half an hour.

But this is only in passing. More important than the length of time is the depth of realisation.

III. Cultivation of Thought in Everyday Life

Emphatically again: Concentration exercises limited to a short period of time are not enough.

Little would be gained practically if the mastery of our mental and emotional life extended only to the spiritual exercises given.

You must constantly confront your thoughts and feelings in order to become free from thoughts of resentment, jealousy, envy and hatred. You must no longer be a slave to inferior impulses. In future, fight the parasites of your emotional sphere more resolutely than ever.

Away with fear and dread and hopelessness! Away with the spectre of despair! Away with the energy-sapping vampires, with anger, rage and rage. Keep away from yourself useless, trivial thought debris, slander, gossip, meaningless debates, brama-based chatter.

During your evening examination of conscience, relentlessly record where you stumbled during the day. Cultivate substantial, highly spiritual ideas.

And again and again: do not lack the necessary patience and sufficient diligence.

Special patience exercises, as recommended in some places, are not recommended. It is not everyone's cup of tea to pick up a pound of peas or lentils scattered on the floor, grain by grain, for example. With absolute peace of mind, of course. There is no doubt that such exercises have their value. But we want to be economical with our time and place the exercise of patience in the centre of practical life.

The train is coming. You wait patiently, breathing rhythmically, thinking harmoniously.

You are in the middle of the crowd. Masses of people are raging. You remain calm. Smile superiorly.

An unpleasant contemporary is bothering you. Listen to him calmly and, if necessary, give him your opinion firmly, but remain polite, without a trace of agitation or nervousness. You will easily find hundreds of examples yourself, from lost cufflinks and knotted shoelaces to incisive events. In any case: Control your thoughts. Control your emotional surges. Avoid disharmony. Always remain calm, patient and equanimous!

IV. Steeling of the Will

By now you have probably realised that we have two forms of power at our disposal, two tools, so to speak, by means of which we are able to express ourselves as intelligent creatures: Thought and will.

There are countless rules on how to strengthen the will. Just like the concentration exercises, we want to do the same with will training. Instead of separate, time-consuming will training, we turn the obstacles of the day into strength.

Steeled willpower through a positive attitude towards everything and everyone we encounter:

in the cultivation of thoughts in everyday life;

when dealing with unpleasant tasks;

in maintaining systematics and order even in the smallest, most inconspicuous things;

by immediately tackling tiresome tasks, especially at work;

by eliminating everything negative in our thoughts, feelings and actions, such as intolerance, irritability, listlessness, despondency and depression;

by maintaining calm and equanimity in every situation; by suppressing talkativeness;

by restricting harmful stimulants;

by taming the passions, especially by moderation in sexual matters; by sensible denial of desire; by increased control of the body; by positive thinking at all times.

This list can be continued indefinitely. Following each of the points mentioned will increase your assertiveness.

This is how we mature into a strong-willed, energetic personality, always the master of our thoughts and urges.

V. The "Negative State"

However, we only begin this exercise once we have mastered relaxation, breathing and, above all, the art of imagination. Practice: We lie down horizontally as usual, relax completely, allow ourselves to breathe and then withdraw our thoughts from the outside world. We no longer think or feel anything.

1. a) We look up to the ceiling and imagine a brightly lit disc about a quarter of a metre in diameter.

   b) If the imagination is successful, then we let the disc rotate: moderately at first,

2. faster and faster until it finally resembles a raging vortex of light.
3. Not an easy thing, because only the spinning disc and no other thought, no other idea is allowed to take hold in us.
4. Achieving the goal requires untold effort and patience.
5. "negative state".
6. Once stage l has been completed, we shrink the disc in our imagination until only one shining point remains, to which we give our undivided attention.
7. If we master level 2, the dot must also go out. Perceiving nothing – thinking nothing – feeling and sensing nothing is the ultimate goal of this last and most difficult task; a necessary, but hardly attainable goal. There are only a few who can honestly boast of having reached this state.
8. Instead of the ceiling, we sit and fix our gaze on a white sheet about one square metre in size.
9. We inhale and hold our breath for as long as we can without causing damage, while at the same time inducing the "negative state".
10. Last but not least, we have to achieve the "negative state" without any external support – i.e. without an imaginary disc on the ceiling or paper; indeed, we have to go so far as to bring it about at any time, even in the presence of people and other distracting circumstances (disturbing noises, etc.).

Purpose and Possible Applications:

Increasing the ability to concentrate to the highest possible level.

Overcoming depression, suffering and pain. Strengthening a positive attitude to life. Connection with the spiritual principle inherent in us. Answering questions in difficult life situations with the help of self-command (page 253).

Everywhere where stillness and silence are decisive, such as autosuggestion – contemplation – introspection – mystical concentration, etc.

Mystics, of course, see a certain degree of danger for those who enter the "negative state", namely through the possible occurrence of misleading phenomena, especially in the case of those with a mediumistic disposition. A maximum of healthy criticism is therefore required. In the mask of high spiritual leaders – warns the mystic – lower entities try to take control of the practitioner in order to abuse him as a compliant tool. In other words, the danger of states of possession lies in the realm of the possible, whereby it should be noted that there is also possession by one's own delusional ideas.

V
Body Control

Training the Central Gaze / Postures (Asanas) / Egyptian Seat / The Buddha Seat or the Lotus Position / Another Type of Buddha Seat / Persian Seat / Oriental Seat / Swastika Pose (Swastika Asana) / Arab Seat / African Squat / Kneeling (The Dragon) / Ibykus Position / Transformation of the Power of Procreation (Transmutation)

I. Training the Central Gaze

We also place mastery of the eye at the service of personal development.

The eye is the centre of the trained will. It is the collector of magnetic currents. No dominant personality without a calm, compelling gaze. In only a few is it what is called fascinating. Those who do not possess this gift by nature must acquire it through training. But, as always, be warned against exaggeration.

The first step is to strengthen the eye muscles before practising the central gaze.

Strengthening the Eye Muscles

a. Sitting (preferably in the right-hand corner of the room). Physically and mentally relaxed, breathing rhythmically, gaze slowly circles forwards, as far to the left as possible and back to the starting point. Head fixed straight ahead. – Facial muscles under control, without blinking or twitching the eyelids.

   Duration: Starting with one minute, carefully increase up

to five minutes.

b. As above, but without circling our gaze. We look to the right, to the left; upwards – downwards; diagonally inwards – diagonally outwards.

Once we have acquired some skills in this, we combine a) and b) and practise outdoors in between, especially in places with a great view, focussing on "infinity".

Before and after each exercise, which we do at the same time every day in good daylight, we immerse our open eyes in water at room temperature (16 to 20 degrees), to which a small pinch of salt has been added to prevent excessive burning.

It is also recommended to mix the eye bath with gymnastic movements of the eyeballs. Finally, we wash our eyelids, temples and neck with the light salt water solution. Once well dried, we finish the exercise with a few deep breaths.

Mastery of the Eye

So prepared, now to the actual retreat.

a. We attach a white sheet at eye level with a deep black dot the size of a pea drawn in the centre.

   We focus on this point from a distance of one to two metres, depending on the individual's eyesight. In any case, it must be clearly visible and remain so during the exercise.

   Eyes and eyelids must obey the will without reservation. Unsteadiness, twitching and blinking must be avoided. Practise without exaggeration. Stop immediately as soon as you feel discomfort or even pain. Tearing of the eyes is less serious, but should not be exaggerated.

   Occasionally lifting the eyelids reduces the flow of tears. Eye baths and moderate massaging of the eyes and temples are invigorating.

   Later – familiar with automagnetism – we stroke our eyes

and temples a few times with our arms crossed over our head. Or the fingertips of both hands, with arms also crossed, lightly on the eyelids. Both can be combined in a meaningful way.

Further variations are intended to supplement the above:

b. The dot on the wall is replaced by a black dot drawn between the eyebrows (root of the nose), which is to be fixed under the same conditions.

c. Later, the dot remains absent. The gaze rests consciously on the root of the nose.

Both exercises can be considered successful if the other parts of the face can be clearly recognised despite focusing exclusively on the aforementioned point or the root of the nose.

d. Draw three circles of 5, 8 and 10 mm thickness around a black dot of approximately 12 mm diameter and fill them in with black ink.

The distance from the concentration point, or the individual circles from each other, is 6, 4 and 3 mm calculated from the inside to the outside. Attach this drawing to the wall at the appropriate distance and fix the centre point.

In doing so, focus all your attention on gathering your inner strength.

After three minutes, close your eyes and continue to focus in your mind's eye on the centre point, which will now appear white on a black background. Likewise the circles surrounding it. Remaining in this vision, become aware of the accumulation of your positive forces into a single powerful radiant energy, which you can use as you wish for your higher development and to master difficult situations.

Never forget to bathe and exercise your eyes after the exercises. Opening and closing the eyes in quick succession (without pressing on the eyelids) is also recommended by visual practitioners.

It is soothing for the eye to look out into the distance and let your gaze rest for a while on "infinity", on a green space or the firmament; body and mind largely relaxed.

The American ophthalmologist BATES advises "palming", which means lightly covering the open eyes with the palms of the palms, but in such a way that no gleam of light disturbs the organ of vision which needs rest. The visual practitioner KURT HICKETHIER advocates a similar method – the "solution". Simply place the tips of the moderately spread fingers of the left hand on both eyebrows. "As soon as the left hand touches the eyebrows," assures HICKETHIER, "a radiation exchange takes place, which has a relieving effect on the overstretched nerves*." Persistent practice strengthens the eyes, makes them steadier and the gaze becomes what some call magical, others fascinating.

An affirmative mindset accelerates the process. During the training, say to yourself: "The radiance of my eyes increases with each day, from exercise to exercise – my gaze becomes more and more compelling."

Once you have learnt the self-command, you will be able to expand everything else as you see fit.

You can also charge the eyes with pranic-magnetic energies by channelling the life force current through the blood and nerve pathways or directly to the eyes during dynamic breathing and storing it there.

Learn to control your eye in every situation. Never let it wander, be shy or even fearful. Look everyone openly in the face, unobtrusively focussing your gaze on the bridge of your counterpart's nose. If they are talking to you, look at their mouth or the corners of their mouth without them realising it. In this way you prevent conscious or unconscious influence and maintain your safety. Nothing is more confusing than a look from eye to eye, whereby the mental and spiritual quality of the person you are talking to also plays a significant role, which should serve as a warning to you. Be on your guard when you are confronted with someone whose intentions you do not know. But you must not influence anyone against their will! Despite apparent success, it

would ultimately be to your detriment. This is why the law of balance prevails. Every violation of the laws of harmony inevitably takes its revenge.

[Kurt Hickethier: "Full vision"]

II. Postures (Asanas)

In the relaxation exercises we endeavoured to achieve the neutrality of our body, so to speak, by simply handing it over to the law of gravity, so that in such a case one could speak of passive body control. This is not the case with postures such as those commonly used in Indian yoga or in a more easily practicable form in the runic retreats and simple exercises of the will. Admittedly, even in these cases the body must obey the spirit, and even more so there; it is neither allowed to rebel nor to tense up; but it must not be relaxed in the sense of passive relaxation.

Sometimes the muscles even have to tense up, bursting with strength.

In contrast to the passive posture, here we are dealing with the active control of the body, corresponding to two important states of the universal world rhythm: tension – relaxation. In the spiritual: Exclusively holding on to a mental image and absolute emptiness of thought.

Most emphatically: Whether passivity or activity, one or the other excludes tenseness.

Tension is merely the result of a wrong attitude to life.

We can relax while standing, let our body go limp from foot to head until we physically forget ourselves; which is very useful when there is no other opportunity to rest – we can just as well stand up straight, our arm stretched out to the side, a filled glass on the flat of our hand, which we fix on with our head turned to the side, breathing calmly and deeply. Motionless, without the slightest impatience, without the slightest tenseness.

All Power Feeling

I am strong. – My will dominates my body. Try it for one minute, increase to three, up to five or more if you can. Practise alternately with with your right and left hand. But don't strain your heart! This is an instructive example that shows what we mean by passive body control and what we mean by active body control. We will then familiarise ourselves with a series of postures (asanas). In magical training systems, and as mentioned in yoga, we find many other such postures, each of which is said to have a special influence. Mostly on the chakras and their function. From this abundance, we have selected only a few of the most common ones that are still practicable for us. Viewed through Western eyes, most asanas are more suitable for snakes than for normal people. Even the Buddha pose is likely to cause some difficulties at an advanced age. Of course, each of these complicated

Postures have their metapsychic value. Of course, we Westerners have to be very careful, otherwise the damage could outweigh the benefits.

It is enough for you to make an individual selection. However, each of us should master a few body poses, at least the Egyptian, Oriental and kneeling poses.

1. Egyptian Seat

Upright posture. Spine straight. Shoulder blades lightly touch the vertical back of the chair. (Also practise sitting freely.) Head upright, chin slightly raised, without tensing the neck muscles. Legs at right angles to the horizontal thighs.

Knees touching, feet parallel on the floor (or on an appropriately high surface to allow the thighs to be horizontal).

The body shifts its weight onto the buttocks and is balanced there. Arms bent at the elbows, forearms and hands (palms down) on the thighs; the outstretched, closed fingers (thumbs sticking out slightly at an angle) rest casually on the knees, cutting off with the tips in a line.

Eyes closed – or fixed on a point at the same height, with the

gaze also relaxed. Calm deep breathing.

Start with a few minutes and increase the time as usual.

Look at Egyptian statues or images, the models of this sitting pose, called "the god" by Indian initiates.

Sometimes, the Egyptian pose is practised in the following variation: feet moderately angled, heels about five centimetres apart. The fingertips are about a hand's width away from the knees on the thighs for better relaxation.

2. The Buddha Seat or the Lotus Position

Cross your legs: Right foot lies in the left groin; left foot on the right thigh. The soles of the feet point upwards!

Knees and thighs of both legs rest horizontally on the floor. Arms bent on the thighs. Fingertips cut off at the knees. Body and head upright, straight, spine stretched.

3. Another Type of Buddha Seat

Legs crossed: Left leg lies between the right thigh and the right calf. Right foot on the left calf and left thigh. Both feet with the soles facing upwards.

4. Persian seat

Legs crossed: Bend left leg, heel in front of anus. Draw in the right leg, heel in front of the sex centre. The foot rests on the left shin. The knees touch the floor, arm position and posture as in Buddha pose. (The soles of the feet are not turned upwards, which makes the exercise much easier). Study these postures on Buddha figures, which often depict the above-mentioned postures in their most perfect form, but whose imitation of Western limbs is unfortunately usually only patchy. Younger people naturally have a better chance of success than older people.

To make the limbs more supple, oil them regularly. Ankles first and foremost.

It is best to start with gymnastic exercises, with repeated lifting of the right and then the left leg up to the groin area. First in a horizontal position, later with your upper body upright.

5. Oriental seat

Cross the right lower leg behind the left, knees close to the floor. Hold your arms as in the Buddha pose. Choose a mat, carpet or fur as a base for this sitting pose.

Concentration exercises, and even more so meditation and contemplation, should always be done in one of these seats. Esoterically, the peculiar leg position is explained as follows: it closes off the lower centres and thus throttles the influx of telluric forces, which primarily affects the lower chakras.

Avoid any excess here too. Especially at an advanced age. A torn tendon or sprained foot could too easily be the undesirable consequence.

6. Swastika Pose (Swastika Asana)

Kneel down. Lower legs next to each other on the floor. Heels support the body weight. Upper body upright. Buttocks between the heels. Recommended to calm the mind.

7. Arab Seat

The sole of the foot is firmly on the floor with its entire surface. Buttocks touch the heels. Upper arms to the side of the knees. Forearms crossed over the shins. (Right arm over the left.) Hands clasp the sides of the calves. Head tilted. Eyelids gently touch the raised knees.

A seat favoured by metaphysicians for breathing exercises, as well as for meditation, although there are much more comfortable postures for this. Not everyone will be happy with the compression of body and stomach. On the other hand, however, this sitting pose creates a good basis for contemplative immersion

due to its actual and symbolically expressed seclusion. For this reason alone, those who are physically able to do the Arabic

Do not neglect the seat.

8. African Squat

The soles of the feet rest with their entire surface on the floor. Bend the body backwards in a free-floating position. Thighs and calves touch lightly. Knees moderately open. Arms and hands (closed fingers extended) pointing downwards in a straight line. Elbows rest firmly on the knees and at the same time help to maintain balance.

9. Kneeling ("The Dragon")

Kneel down. Thighs and knees closed. Buttocks rest on the heels. Instep extended (with the shin in a straight line), toes bent back and touching the floor. Hands rest on the thighs. The roots of the hands are close to the body.

Upper body and head upright, spine straight as in the Buddha position.

10. Ibykus Position

Arms raised at right angles, upper arms horizontal at shoulder height, forearms and hands vertical in a straight line. Palms facing the head. Body resting on the left leg, right leg raised. Right calf presses against the right thigh. Right foot points downwards, heel close to the centre of sex. Sole rests firmly on the left thigh. Each of these body poses helps to discipline the body and also contributes to training the will, because only a purposeful, steeled will will triumph over the stubbornness of the body. However, do not force yourself to do what is physically impossible for you, as is unfortunately too often done by so-called "yoga teachers" is demanded.

III. Transformation of the Power of Procreation (Transmutation)

A tremendous source of power, probably the most elementary of our organism, usually squandered, is at our disposal: the all-dominating power of the sexus, closely connected with Kundalini, the serpent fire of Indian secret philosophy. The creative powers of procreation do not merely serve the procreation, but – esoterically interpreted – the "Upward generation", as Nietzsche already let slip. Of course, the majority, the masses, have always squandered these sacred energies in a frenzy; unrestrained, thoughtlessly overpopulating countries and empires, slaves to untamed animal instincts. Nevertheless, it should not be a reproach; for what could be more difficult than to master this dragon of world-forgetting lust?

No asceticism should be spoken of. Anyone who knows the laws of the polar exchange of forces knows how beneficial it is to balance the male and female od – tensions for both partners in the sexual union. Magicians and mystics want to know about the significance of wisely channelled sexual power potencies. Strictly guarded practices of sexual yoga, gnostic cults and the teachings of hidden brotherhoods point to this.

But this is not the point. We are focussing on transmutation, the transformation of procreative energy into vital and spiritual power. This knowledge is not unknown, comes from the above-mentioned sources and has proven itself in practice. However, a number of conditions must be fulfilled before it makes sense to begin the exercise. A well-trained imagination is paramount. Lifestyle is no less important. Avoid irritants: alcohol, hot spices, salt, pepper, paprika, onions.

The consumption of meat and eggs should be restricted. Pork should be completely eliminated. Instead, eat lots of fresh, raw fruit. While meat and stimulants whip up sexual arousal, the vitamins contained in fruit regulate the secretion of the sex glands and ensure their natural function.

Furthermore: No erotic images, especially not before falling asleep. It is advisable to lie on your side during sleep. Let the spiritual will rule over the instinctive will! In principle, the exercise of transmutation consists of the following:

a. The etheric-pranic energy imaginatively extracted from the procreative juices is supplied to the solar plexus in order to increase its vitality (and strengthen its od-magnetic radiation field).

b. Or the transmuted energy is guided up along the spine to the occiput, to the pineal gland, in order to increase mental and willpower.

As with all practices, the exercises vary in the individual phases. However, the method is less important than the imagination that accompanies the exercise. The strength of the imagination is always and everywhere decisive.

Method I

Position: Egyptian seat. Spine straight, head slightly inclined. Neck loose. Looking into the lap.

Becoming aware of the absolute dominion over body and instinct.

After a few deep, rhythmic full breaths: Visualisation of how the fluidic, powerful essence, the etheric-pranic energy is released from the procreative substances stored in the sexus.

a. During the inhalation: Raise the transmuted vibrations.

   During breath stasis: charging the solar plexus with sexual radiation energies.

   In the exhalation phase: remain fully conscious of the absorbed force.

   The exercise can also be extended to include this: During the exhalation or at the end of the transmutation practice, the pranic sexual energy is radiated into the body, into the blood, the nerves, weakened organs, the etheric aura, etc.

We do not pay any attention to the sexual energy remaining in the procreative organism. We pay no further attention to the sexual forces remaining in the procreative organism; deprived of their creative energies, the body uses them in a constructive sense.

b. In principle the same process, only now the transmuted forces are channelled up the spine during inhalation and radiated into the occiput and pineal gland when the breath is held. The aim is to increase the power of thought, enhance intellectual activity and strengthen the will.

Method II

Position: Horizontal position. Body relaxed. Eyes closed. Right hand on the solar plexus, left hand on the back of the head. Rhythmic full breathing.

a. Inhalation: Draw air into the abdomen with the idea that the transformed sexual energies flow upwards and completely fill it.

b. Hold your breath for a short time and guide the power-laden air into the upper parts of the lungs, at the same time directing the etheric-pranic sexual energy to the solar plexus or the brain, as in Method I.

c. Exhalation: same procedure as in method I.

d. The converted procreative power can be increased five, seven or nine times.

The transmutation process works even better if the subconscious creative powers are included. We activate them by means of autosuggestion (page 253). The mystic connects with the master within him. He undertakes the transformation process in the Buddha seat, Persian seat or another suitable asana.

Method III

1. Resting position (unclothed), head north – feet south, the latter parallel to each other, spread at shoulder width. Arms rest on the support or hang down loosely on both sides. Relax!
2. Breathing rhythm closed eye.
3. Breathe until the sexus is bloodless and calm. Mentally focus on calmness and the success of the exercise.
4. Open your eyes.
5. Hands flat, symmetrically on the sexual centre (lower phalanges of thumb and index finger together, little finger on the ring finger).
6. Plastic imagination:
7. The fluid sexual substances flow into the centres of the hands (hand chakras) and accumulate there.
8. Slowly inhale and bring both hands along the abdomen to the navel. Circle around it, then vertically up to the solar plexus, with the fingertips pointing downwards and the thumbs and index fingers touching each other. The balls of the hands rest on the lower edge of the ribcage, the fingertips approximately at the navel.
9. Hands remain on the solar plexus.
10. Hold your breath and try to feel how the stored etheric sexual energy flows into the solar plexus from the palms of your hands and is transformed into vital energy.
11. Slow, deep, full inhalation.
12. Bring your hands up to shoulder height and turn them so that your fingertips are now pointing towards your neck. (The little fingers now lie together instead of the thumbs). Move the hands up to the larynx. (Fingertips touch it.) Then pass below the chin cheek to the back of the head. (Fingertips pointing outwards, palm of the right hand on the back of the head, left hand on the back of the head,

thumbs approximately at the level of the earlobes).

13. Hold your breath and let the sexual fluids flow into the cerebellum.
14. Exhale with the imagination: The transmuted power increases your mental abilities considerably.
15. Arms back in a wide side arch, shake hands and return to starting position. Repeat the whole process five times.

The transformation of the procreative power should be performed at least once a week before going to bed. It would also be advisable to use it for feelings of listlessness, fatigue and exhaustion and whenever strong sensual desire threatens to disturb the balance.

According to tradition, Sunday mornings are considered the best time for transmutation. Tuesday, Thursday and Friday are also considered favourable, whereas Monday, Wednesday and Saturday are less so.

Briefly summarised, the results of an appropriately performed transmutation are as follows, depending on the objective and purpose:

When stored in the solar plexus:

Enhancement of vital and nervous energy; promotion of positive emotional forces (especially psychodynamic ones, for the purpose of autosuggestive influence, desire realisation, etc.); restraint of feeling, drive, passion.

When stored in the brain and pineal gland:

Strengthening of the brain and nerves; promotion of spiritual abilities and mental creative power; increase in the power of thought, etc.

Be warned against overzealousness here too. Be careful and moderate when directing the transmuted forces to the head. The sublimation of the urge takes place very gradually. It is recommended that the lower body sphere, the solar plexus, be polarised first. – -

And one more thing! Don't shy away from the abundance of the

The training material that has been provided to date and will continue to be added. It is intended for the long term. In no discipline, be it relaxation, breathing, concentration or any of the other practices, can perfection be achieved within a few months or even weeks. It must be worked on continuously, progressively from practice to practice.

Add the exercises to your work programme without constraint, and only when the previous workload has been completed to your satisfaction.

I have refrained from a strictly detailed sequence of exercises designed at the desk, in consideration of the different predispositions of the individual.

VI
The Meaning of Existence

On the Nature of the Godhead / On the Enigma of Matter / On The Meaning of the Earth's Boundary

In the struggle with daily miseries, in the pursuit of recognition and success, the question is bound to be asked from time to time: Why all this?

The more stepmotherly life treats us at the moment, the more probing the questions. Yes, even on the sunny side of -The succession of the theatre does not give us a satisfactory answer about the meaning and purpose of being on earth.

In this respect, the religious person undoubtedly has it easier than the rationalist. For the latter, it takes twice the effort to refloat the ship of life that has run aground in the storm of existence.

But he, too, must come closer to the meaning of existence; for – and everyone knows this – there are hours when even the strongest will bears no fruit. Without knowledge of the ultimate purpose of life, the most diligent chiselling of ego and character remains half work.

We therefore want – whether denominationally orientated, whether persisting in materialistic thinking or undecidedly oscillating from view to view – to consider some basic questions without prejudice and familiarise ourselves with them in Sections VI and VII with the fundamental principles of Eastern secret philosophy, as they are already common property of Western yoga followers, theosophists, anthroposophists and other esotericists. In no way, however, do we demand that you now turn your back on your previous "world view with a bang, exchanging dogma for dogma. But you should not reject outright what you have not yet

examined. Occult theory only serves us to understand concepts that are otherwise difficult to grasp. Let it be a working hypothesis for the time being, an "as if", with which the scientist so often operates and on the basis of such fictions comes to good results.

Everyone must come to their faith on their own.

But remain patient! Even if your knowledge of things is – in your opinion – more perfect than that of others.

On The Nature of the Godhead

Deism – atheism? – The primal question of all those awakened to thinking. It almost seems as if the weighing beam of reason is deciding in favour of a de-godified world. Who among the many still seriously believes in the "dear God" and his seven days of creation? Admittedly, they forget that the Bible is based on a twofold reading: an exoteric, external, literal one for the masses – and an esoteric, secret one for the chosen ones. But who knows about it?

More and more of them are no longer satisfied with the concept of a personal God, a God afflicted with human weaknesses, passions and amoral tendencies. The Yahweh of the Old Testament is a biased national god, a god of vengeance. What is he not accused of? The terrible plagues he brought upon Egypt. He deliberately and repeatedly hardens Pharaoh's heart. It says emphatically: "But I will harden Pharaoh's heart, so that I will perform my signs and wonders many times in Egypt" (Moses 7:3). So to show his power!

Hence these brutalities, blight, pestilence, hail, locusts, darkness, strangulation of all the firstborn.

Later, too. Wherever he calls "his" people to invade, he gives murder order after murder order. What a break in the character of this God. On Sinai "Thou shalt not kill", and under the Golden Calf and in dragged cities rivers of spilt blood! And his sphere of

influence? Just a few stretches of land. He doesn't care about the vast earth, let alone the myriad solar worlds. What goes on out there in the infinity of the universe seems to have nothing to do with him. All his interest is focussed on a single people, a small patch of our planet. He constantly lingers with his priests and, like every pagan demon, waits for the blood sacrifice. Always offended and enraged, he is constantly seeking grim retribution.

It is not surprising that so many – including believers of all denominations, not excluding religiously sensitive Jews – reject this all-too-human concept of God.

The exoteric interpretation of the Pentateuch on the nature of God is no longer acceptable in this form for today's people. The atheist believes he has won the victory. Jehovah becomes a mythical desert demon and he doesn't know what to do with the "Father" of Jesus Christ either. He is not an esotericist, and the reign of God in the New Testament, taken literally, is no less provocative of contradiction; for the God of the New Covenant also has his shortcomings. After all, he punishes us with torment in hell, with eternal damnation. For a reasonably lived sixty or seventy years, a little less or more, he grants a heaven of unimaginable bliss. And that for all eternity.

The disobedient, the wrongdoer, on the other hand, is threatened – as we all know – with the most dreadful torment for the same length of time on earth, the likes of which no sadist's brain could conceive. And that too for all eternity.

What a creature it must be, what horribly gigantic proportions it reckons with. The short, oh how short life – and this aeon measure that mocks every imagination! And this is supposed to be all-goodness, all-mercy?

Who alone can enjoy this heaven? At most, the most hardened hell-raiser. But it is closed to him. The pious will hardly rejoice in such bliss. Perhaps he knows his child, his mother, his father, his wife or someone else

The near and dear are exposed to never-ending torments of hellish suffering. Yes, should not the benevolent take pity on the legions of tormented people who have to atone for the offences of

a few earthly years through myriads of ages. And no end. Never an end Should this not drive the blessed to madness despite all the joys of heaven? Should they not shudder at the presence of the "all-good Father", who is also a vengeful demon of the most horrific proportions?

Yes, if it were at least fair, it would at least give everyone the same opportunities, the same advantages of mind and body, the same social conditions, the same degree of happiness and suffering.

But like this, how easy it is made for the one – good parents, above-average talent, impeccable character – and the other – haunted by misfortune, slave to uncontrollable urges, antisocial parents... One generation lives through a period of peace, a flourishing economy, cultural advancement... The other struggles with war, famine, epidemics, hardship, moral decline... Here a people in bloom, there in decline...

Why go on painting, we know enough about life. Fates are different, whether the fate of individuals or nations. After all, the villain of today has a few things in common with the villain of prehistoric times; even more so with the villain of the last days of mankind. They are spared many a millennium of hellish torment as a result. Not by merit, but by pure chance.

The righteous, on the other hand, who appeared late on the plan of life, loses out on many of the joys of heaven that were enjoyed by those who were earlier links in the long chain of humanity.

Of course, a god like this is better than no god at all.

For the materialist, this is reason enough to completely ungod the world, to help blindly creating nature to the throne. In addition, the "little god of the world", emerging from nothingness for a few decades, but behaving as if he had leased reason and being for all eternity. Gradually, however, many are also growing tired of this view. Disappointed by the God of the Bible, disgusted by flat materialism, they ask and ask until a whisper is heard in their chest: the world cannot be a product of chance by unreasoning forces.

And a foreboding arises in them of the omnipresence of the

eternally creative deity.

How narrowly limited man's sphere of action despite his highly praised intellect. What he creates, he has copied from nature. He, the rational of the "unreasonable". Is it not paradoxical? The senseless produces the sensible, miracles of regularity, of unthinkable ideas. Or should the millions of animal and plant forms be pure coincidence?

Must there not rather be a consciousness at work, unspeakably greater than that of all human brains put together? The starry sky above us? Even unreasonable coincidence? The course of uncountable giant balls, their becoming, their passing away – purely all coincidences? Nowhere else in the universe spirit, consciousness, than merely under the human skullcap? No other reason than that which constantly asks: whence the force that imposes its law on matter? From where does the impulse of all primal motion come?

Last but not least, the most unfathomable of the primal mysteries: the presence of the beginningless, never-stepped- into-time, nowhere and never-ending, all-encompassing, self-enclosing SPACE.

He, the visible garment of the invisible deity. Man is born into the mysteries of space and time.

Time, power and matter. They are never revealed to mortals. Every glance heavenwards heralds the reign of unfathomable powers. Not of a "dear God", not of a demon sprung from the desert or any other idol full of petty human attributes. Primordial spirit – primordial light – primordial power – primordial will – life of all life, it forces itself onto the lips.

Words fail before the UNNAMELESS, the NEVER-FOUNDING. Yet one whispers of the chosen ones who have drawn near to him. In their own breast, says the mystic.

On The Enigma of Matter

Matter, enigmatic, mysterious like space, omnipresent like it. Everything is substance, is matter: our body, the earth that supports it, the myriad of its life forms. Even from the ultimate depths, matter greets us as the bearer of light. Eternal, like the EMPTINESS whose womb it harbours, it mocks the power of our thinking.

Whatever metamorphosis the substance may be subject to, it cannot be removed from the universe, no matter how often it changes, if it completely eludes our perception, what causes it, the never-created, at no time created ROOT OF PRIMORITY remains. Its being rests in the beginningless, the immortal. This is how the material, the seemingly unstructured matter, taunts us. Even the most ordinary things of everyday use become a secret, a mystery, as we immerse ourselves in their primordial origins. Cosmic mists disappear – until they finally become one with the ultimate cause of their material existence. People have been pondering the riddle of matter since time immemorial. Fantasists, mystics and exact scientists have tried to penetrate its innermost being, to penetrate into the indivisible core of its essence, to fathom the building blocks that they believe they have found in the atoms.

How often their speculations changed. Starting with the rigid, space-filling, hooked atomic structure of Democritus, through the dynamic Bosceovicnian atom to Lord KELVIN's vortex atom formed by vortex rings to modern electro-atomistics.

Coagulated electricity, so to speak, is the substance.

It is broken up into swarms of electrons, which race in fixed orbits around the positively charged atomic nucleus.

That even the atom is not indivisible, its fragmentation speaks a gruesome contemporary language, at the same time confirming the hypothesis of its existence.

Matter is stripped of its illusory form; movement, force of unimaginable magnitude is its actual element. There is no solid,

no material; vibration, radiation is the essence of every substance.

No longer fantastic today. Are the hidden books that tell of a mysterious force to which the legendary Atlantis is said to have fallen victim ultimately correct? Are we not about to unleash similar demonic forces in the atom? Almost incomprehensible to the sober mind, yet not occult fiction, but precisely scientific knowledge that brings us closer to Eastern wisdom. For the knowing East, matter has always been deception, Maja. Above it, above the states of the seemingly solid, liquid and gaseous lies the etheric world, organised into four degrees of density, thus completing the sevenfold manifestation of the physical plan of existence.

For esotericism, the chemical atom of today's science is by no means the original form from which matter is built up. It is composed of the physical atoms of the fourth, the finest etheric state.

With this etheric vibration and its atom, we are at the limits of the physical world, but by no means at the end of material existence. A second plan of existence – which can certainly still be described as material – opens up. The world of the astral. Like our physical plane, the astral sphere also vibrates in the seventh dimension.

Seven sub-levels of increasingly refined degrees of density form the world closest to us, whose structure is conceived in the same atomistic way as our material plan. The astral world is not spatially separated from us, the plans of existence interpenetrate each other due to their form of vibration. The materiality of the astral plan is not the subtlest, five other plans of existence with their spheres of consciousness still exist.

The atomistic structure becomes finer and finer from world of existence to world of existence until it finally leads to the UNNAMELESS, to the primal MOVER, who shows the electron its path and never lets it come to a standstill as long as HIS creation lasts.

Space – force – matter, the mystical trinity of the universe ultimately becomes one, shaped and directed by the primal will,

by the UNIVERSAL INTELLIGENCE of a primal, absolute CONSCIOUSNESS. Being in the PRIMARY GROUND, in the Parabrahm, never becoming, imperishable like HIM, Mulaprakriti – root of all material, of all substance – eternally present fills the depths of the infinite EMPTINESS…

On The Meaning of the Earth's Boundary

Like the question of God, of space and matter, the question of the meaning and purpose of our earthly wanderings is just as age-old. Religion and philosophy endeavour in vain to solve the riddle of our existence. But so many systems, so many contradictions. Little that is satisfying is offered, all the more uncritical acceptance is demanded. Those who are not given to blindly believing in truth wander through life "without faith" and ask all the more why they exist on earth. What's the point? – Why the effort? The hardships, the agony, the struggle for daily bread, this merciless struggle, this gruelling chase day in, day out, this rushing fear of preserving life until it falls victim to the most natural of all laws, until eternal oblivion has blown us away.

Why then the irrepressible life instinct beforehand? The passionate wanting, the greedy desiring, the desire that can never be satisfied? The intoxication of power, the thrill of the senses, the ecstasy of joy and success, tearful longing, senseless despair...

Also the impulses of a noble nature. The pursuit of wisdom, beauty, art. – Why the endeavour, when the grave is the keystone and boundary?

The atheist has no answer to this question. To him, the world and existence are blind coincidences of equally blind natural laws. He doesn't ask much about how and why. Simply live as well as life can be lived, enjoy, the more the better, as one never knows how long it will last. This philosophy may work when you're enjoying yourself, when you're in a frenzy. But when losses, failures, catastrophes grin at us, what then? Where can we find

support and comfort? In even greater ruthlessness, in unrestrained self-indulgence, in relentless struggle with the weaker, in the triumph of strength and violence.

But what remains for those defeated in the battle of life? – Resignation or despair.

And intellectual struggle, cultural progress? To what end? For the people and the nation – in a limited sense; for humanity – in a cosmopolitan sense.

And humanity? What is its purpose, its goal? – Development, progress!

Evolution. For what? – Where does the path of humanity end? In the chaos of a dying planet. – According to the scientist. And again the anxious question: What is the point of it all? The development of the individual is pointless, since the grave devours the most sublime thoughts, the strongest will, the most perfect character.

And the continuation of the actions and thoughts of children and children's children in the seemingly endless line of the sexes? – Just as pointless, as they must also climb into the pit.

So where does materialism offer support in our life's hardships? Where does it show us hopeful perspectives that lead us out of the grey of everyday life? – Can religion do it?

Much is given to a believing mind. But who among us today is so faithful? For whom does reason not speak against it? Let's take the religion closest to us, Christianity. Certainly, life no longer seems so pointless; it is not indifferent to act well or badly. Every action is rewarded. We are also not alone in a mindless desert of the universe; a thinking power governs the forces of nature, God is our Lord. Beautiful and good. Fully satisfying for the believer. But for those who think further... We know the results of such thinking. And again the question: Is there not a more sensible idea of the purpose of our earthly migration, a teaching that is more in keeping with our ethical sensibilities?

The religious philosophy of Eastern peoples? The doctrine of re-incarnation, of re-embodiment?

The West has lost this knowledge. Desolate darkness surrounds the hundreds of millions of earthbound, pleasure-seeking, decadent, world-weary people, rulers and ruled alike. Darkness shrouds the cultural face of our civilisation. But from the Eastern fountain of wisdom a light glows steadfastly in the night of rationalist presumption. Even in the cultured West, some are already striding towards the promising light. What death, annihilation and decay are to the modern, transformation, resurrection and return are to the knowledgeable. In the child in the cradle he sees the dead old man, in the dying old man the new-born child.

Decades of thousands before us, decades of thousands behind us. The world migration of the human monad: from God – to God. World pilgrims visit the earth, a place of probation, an island of purification, a transit station on the path to divinity. Every life is a milestone on this path. An almost never-ending journey: the return of the small self to the great you, a pilgrimage that probably began before the planet was born.

And their end? Unimaginable the duration, the army of years. For some, perhaps only a short time, a few lives may still be left and the cycle of births is complete.

Maturity decides. Nothing is given, nothing withheld, nothing forgiven. Thoughts, desires and works outlast the graves, lie in the cradle of the reincarnated as godfather gifts of a supposedly blind fate. A hard, all-just balance prevails, the incorruptible karma, the law – of cause and effect.

As we end, so we continue in the next existence, just as the present life is the fruit of past lives.

How sublime the sense of our earthly existence suddenly becomes. Distant times reward diligence and labour. No one sows so that others may reap. We are sower and reaper in one. Our present situation, our character, our advantages and weaknesses: we have ourselves to blame for them. Our present fate is self-inflicted. What we once lacked now affects us in the form of illness, afflictions, unfavourable times, poor spiritual gifts, character defects or whatever else we consider to be evil.

We are the only ones who have to work on removing our karma. There is no easy forgiveness of sins, just as there is no eternal damnation.

Development, evolution is everything. No matter how often the ego stumbles on its journey to godhood, it is not lost. Despite abysses and ravines, the path leads to heaven.

We are our own heirs. No thought is thought in vain. Not even with impunity. The brain may decay, but what it pondered and thought bears fruit. No artist's or scholar's labour is in vain, even if the world fails to recognise their work; in another life they continue where they have ended. The experiences of prenatal days on earth emerge from the deep consciousness. Comfort for everyone who endeavours to collect spiritual values throughout his life.

So it is with every deed. The wrongdoer who slips away unpunished from this life pays the toll in the next life or the one after that. The law of equilibrium does not rest until it has restored the disturbed balance. Redemption and damnation, both lie in our hands. What error has caused must be atoned for in earthly school time; only in this way does the ego become ripe for the form of existence in higher realms of consciousness. And this on and on, alternating up and down, until it finally finds rest in HIM, the ONE.

This is the teaching of the Far East as preached by gurus to their chelas, as Buddhism and Brahmanism have preached to their followers for centuries, even millennia.

Does not such a view come far closer to ethical feeling and also to logical comprehension? Does it not give life a deeper meaning and retain value even in a hopeless situation? Since nothing is without fault, envy and self-pity must be silenced. Even in the most miserable a new will to live must flame, a yes to fate, be it what it may. It is worth taking up a fight to which the grave sets no limit, for every grave is followed by a cradle.

The doctrine of reincarnation has a lot in common with the church dogma of a single life on earth, even if it is merely a hypothesis. Even better than the distorted images of orthodox or

even materialistic coinage. No more blind chance, nowhere the whims of an invisible, fickle tyrant.

You alone have taken up the cross of your misfortune. You alone are able to free yourself from it. Fate and self-determination thus unite in a marvellous synthesis.

This is a simple way of resolving the hotly debated question of the boundedness or freedom of the human will. Naturally, reincarnation presupposes the pre- and postexistence of a spiritual principle within us. The materialist, of course, cannot go along with this. The believer in the Church, on the other hand, who is commanded to believe without doubting, is hindered by the chains of dogma; although – it should be explicitly noted – the Christian Church also originally advocated the idea of reincarnation, it was only later, at a council, that this doctrine was rejected because, some claim, it tempts the sinner to carelessness. He could all too easily postpone his conversion until a later life. This point of view also has something in its favour.

For the uneducated children of Asia, the ancient tradition is proof enough; the critically-minded Westerner demands facts of a concrete nature; otherwise, for him, the hypothesis of reincarnation has nothing more in common with Christian dogma than merely more probability and a higher opinion of divine justice. Evidence should exist. Not only in India, Tibet or elsewhere. Here in Europe too. The number of those who want to remember past existences on earth is also increasing here. These recollections are almost always spontaneous. The spiritually accomplished, of course, is said to consciously survey the chain of his past embodiments. This core problem of the mystery of humanity has also been taken up by research enthusiasm. The vision of the hypnotised is said to replace the vision of the initiated. Sensitives are led in a trance beyond the moment of birth and transferred to the life supposedly preceding it. The trance statements were repeatedly checked and found to be correct on the basis of dates and names.

Of course, it is difficult to obtain perfect evidence. The period of time that separates life from life is by no means the same. Sometimes it is said to be only a few years, but usually there are

hundreds of years in between. In any case, this regularity has not yet been satisfactorily researched.

The assumption seems justified: the higher the degree of maturity of a person, the longer the period between the individual embodiments.

It is also taught that gender does not remain the same, so we can be born male or female.

The type of embodiment, the surroundings, the people we meet correspond to the karma caused. It is not strangers who meet, but acquaintances. Only the roles change. Once the mother, now perhaps the sister, friend or even rival; once father and son, now possibly brother, friend, rival; or the genders overlap. Fate's nets are many-meshed, but we weave them ourselves. It is not by chance that we are fatefully chained to this or that person. We have this unfortunate state; we just don't know it. It is therefore useless to tug at chains that were once forged. Only the solution of the then unfulfilled task will open their links.

When we make mistakes against others, these egos get in our way again until we have atoned. We have to grow with each other, lead each other higher. The more mature ego is sometimes joined by the less developed one. And new karma is created by those who fail to recognise this task or try to get rid of it.

What seems absurd and fantastic in the Western faith of the church, a confused, dialectical babble in the rationality of materialism, is transformed in the philosophy of the East into a coherent picture whose contours reveal the meaning of our existence on earth: The return of the immortal in us, the certainty of equalising retribution, beyond coffins to the most distant cradles.

A different attitude to life than before is an inevitable consequence of this. Nothing is insignificant any more. The seemingly insignificant is based on a law. Nothing that is not subject to the karmic law of equalisation.

Why complain about adversity?

Recognition of karma, changed thinking, powerful action

chase away the clouds of past actions.

In this way, honourable priestly knowledge creates a new ethos of life. When applied to the practice of life, it releases us from the bonds with which the earth animal seeks to entangle us.

VII
The Vibrational Forms of the Human Being

The Seven Principles of Eastern Philosophy / Further Classifications of the Seven Basic Parts of a Being / The Seven Levels or Planes of Existence / Quaternity and Triad / The lower Quaternity (the Personality) / Sthula Sharira / Linga Sharira / Prana, the Life Force / Kama, the Astral or Desire Body / The Higher Triad / Mana / Atma/Buddhi

The Seven Principles of Eastern Philosophy

Sevenfold is the path of every development. In sevenfold All worlds in the cosmos manifest themselves in different vibrational states. Seven plans of existence or planes dominate being.

Accordingly, the vibrational states of the human being are also sevenfold.

According to esoteric sources and research, the human being as a metaphysical whole is made up of the following seven basic parts or principles:

1. STHULA SHARIR – The physical body.
2. LINGA SHARIR – The etheric body, life body, power body, formative body, eidolon, doppelganger, carrier of Od-magnetism, the life force and the chakras. Vital soul.
3. PRANA – The life force
4. KAMA – The astral or desire body, the kama-rupa – "Sentient soul body" Animal soul.
5. MANAS the thinker or the mind.

   The Manasaputra, the reincarnating EGO, the ego; the individuality that is not subject to death. Human soul.

Manas, the 5th basic part is divided into

a. Kama-manas – The lower manasic power. Sense of perception, brain intelligence. Sensation, mind, consciousness soul. The mental body (analogue to the rupa level).

   Personal ego.

b. Buddhi-manas – The higher manasic power.

   The causal body, cause body – Auegoides (analogue to the Arupa level), intuition, the higher reason. Spirit self, the "spirit-filled consciousness".

   Higher ego.

6. BUDDHI the spiritual, divine ego, the spirit soul; the universal body, the divine conscience. Spiritual soul. Carrier of Atma.
7. ATMA – The divine spark in man. The spirit, the higher self, the Spirit man. Universal spirit. THE MONAD.

Further Classifications of the Seven Basic Parts of a Being

For a better understanding of the relevant literature, two other doctrinal systems should be briefly mentioned, according to which the human being consists of six or four basic parts. The Vedanta system recognises five koshas (shells, housings), with Atma enthroned above them.

Taraka Rajah Yoga speaks of three upadhi (foundations), above which is also Atma.

While the Indian theosophical school of thought lists the basic elements individually – with prana sometimes in second place and linga sharira in third – the aforementioned systems combine several principles into a complex of effects. Annamaya-Kosdia, the

physical body, is also considered the first principle by Vedantists.

Pranamaya-Kosha, for him the second principle, comprises two basic parts of our previous categorisation: Prana and Linga. The etheric body as the vehicle of the life force is not described in detail as belonging to the latter.

It is no different with Kama-rupa and the lower Manas. As a result of their intimate interaction, the Vedanta philosopher merges them into one principle, into Manomaya-Kosha. The higher Manas – Vijnamaya- Koscha. – and Buddhi – Anandamaya- Koscha. – exist as independent basic parts. Taraka Rajah Yoga actually recognises only two basic manifestations of the human form of appearance, with Buddhi – Karanopadhi – and Atma as the supramundane me. cosmic power cannot be questioned. Apart from these purely divine principles, he distinguishes only between Stulopadhi and Stikschmopadhi, of which the former represents the purely animalistic (physis, linga and prana), the latter, with the kama-rupa and the two manask forces, comprises the wanting, desiring personality and the eternal individuality that shadows it.

Basically, however, neither Vedanta nor Taraka Rajah Yoga deviates from the usual categorisation, the only difference being the grouping of the individual principles. This is similar to RUDOLF STEINER and his school. The pranic principle is missing in the anthroposophical scheme. It is true that this is sometimes also missing in some theosophical subdivisions, where the manasic principle usually breaks down into two independent basic parts, the mental body (lower manas) and the causal body (higher manas). With DR. STEINER, the etheric body is followed by the astral body or soul body. Between this and Manas, the spirit self, the "I" is interposed with its tripartite soul activity as the "soul of sensation, understanding and consciousness", which according to the Indian theosophical view of the etheric body is the "soul".

Classification corresponds to the kama-manas. The sentient soul manifests itself through the etheric body both in the physical body and in the astral body. The kamic lustful desires, the passionate drives are expressed through this principle. The mind

soul is the thinking, willing, but still subject to error principle. Only the consciousness soul encloses the true purified soul core, that part of the soul emanation which is interwoven with the higher manas.

The anthroposophical terminology also concludes with the two highest basic parts, Buddhi – life spirit – and Atma – spirit man, in accordance with the usual systems, although the term "spirit man" for the highest all-encompassing principle does not appear to be a very happy choice; however, most people are more likely to see Atma as the highest divine vibration of the ego, more the "God within us" than the deity above us.

The Seven Levels or Planes of Existence

Analogous to the seven basic parts of man's being, the earth as a cosmic entity also possesses seven differentiated forms of vibration, each of which is in turn subdivided into seven sub-vibrations. In addition to the three demonstrable states, the physical plan also comprises four modifications of the ether. The solid, liquid and gaseous aggregate of matter forms our body as science knows it, the etheric forms of vibration form the body of formative forces, which still belongs to the gross material plane, namely the etheric realm. The actual transcendental vibrations, with their peculiar laws, only begin beyond the etheric sphere. Due to their ever more subtle building materials, the atoms of astral, mental and even finer matter, these worlds interpenetrate each other like earth, water and air interpenetrate each other.

In classifying them, we can start with the highest as well as the lowest plan of existence. Let us begin with the world of existence closest to us and proceed from the known to the unknown.

1. The physical-material plane

   This corresponds to: the physical and etheric body, including the pranic life force.

2. The astral plane

   Kama-loka (the place – Loka – of desires and passions) – Kama).

   Corresponding to this is the astral body, the kama-rupa, acting in union with the lower manas.

3. The mental plane

   The Devachan plain, the heavenly world.

   This corresponds to: the mana force in its two aspects. It includes:

   a. The rupa plane, the still-formed sub-vibrations of the celestial world.

      The lower mental body corresponds with it, the lower

      Mana power.

   b. The Arupa plane, the higher celestial world in form. The causal plan.

      This corresponds to: the higher mana force with the causal body.

4. The buddhi plane

   According to the Buddhist principle within us.

5. The atmospheric or nirvanic plane

   It is from here that the higher self, the divine spark in man, works.

6. Anupadaka or the paranirvanic plane

7. Adi or the Mahaparan plane

The latter levels are considered to be purely divine states of cosmic consciousness. They are the field for the manifestation of LOGOS, the God of our narrower world system, and are still inaccessible to man; whereas the first five planes of existence represent the field for human evolution. On planes one to three, elemental, mineral, vegetable, animal and normal human development takes place; on the following two plans, the Buddhic

and Atmic, supernormal human development continues, free from the constraints of karma and re-embodiment. Quaternity and triad The Indian secret philosophy divides the seven basic parts of the human being into two groups:

1. The mortal part of our form of existence: the quaternity, uniting in itself the principles from Sthula sharira to Kama (or Kama-manas).

   For this reason usually called "lower quaternity"; the earth-bound fourness, expression of our temporal ego.

2. The immortal divine triad, the eternal primordial vibration, the upper spiritual entity; comprising the states of consciousness of the highest centres of vibration: Manas, Buddhi, Atma, the threefold divine aspect.

Quaternity and Triad

Together they form the unity of body, soul and spirit. The former encompasses body and soul, the mortal, the personality, while the latter manifests the spirit, the immortal-timeless, the individuality.

The Lower Quaternity (the Personality)

Let us now take a closer look at the four ephemeral principles – the area in which the parapsychologist, the investigator of magical phenomena, operates – which should make some of what is said and demanded in the training more comprehensible.

Sthula Sharira (Sometimes Written Shtula Sharira)

The physical body as we have it in front of us, consisting of bones, muscles, blood and nerves, is known to be made up of a myriad of small living beings, the cells. Microscopic master

builders, endowed with consciousness, with intelligence. The self-acting

Healing processes, the elimination of foreign bodies through the suppuration process, scarring of wounds and many other things prove this. The influence of thoughts, mental impulses and hysterical affects on physical functions also speaks in favour of this. If we are to believe the secret doctrine, then the organic body possesses, by virtue of the "physical element" is a cell-directing "physical consciousness", with which the forces of the unconscious are also closely interrelated. This explains the relationship of feeling and thinking to the physical.

The cells for their part are made up of even smaller living beings, also endowed with consciousness to a certain degree. Myriads of such intelligence-filled microbes give Sthula sharira the visible form of expression. At least this is the view of leading esotericists.

Cells form bones, muscles, organs – microbes form cells; tiny things are formed by tinier things and these are brought into existence by an even smaller micro-master builder: the molecule, composed of a certain number of atoms. Even with these, we know, the creative spirit of the world does not stop. Like suns and planets, ions and electrons orbit in the atom. And in each of these tiny particles, which defy our imagination, there is life, there is consciousness, Judged esoterically, the seemingly gross material comes into a completely new perspective. Gifted with consciousness down to the incomprehensibly smallest particle, centrally guided by the elemental body consciousness, in the closest connection with our ego, the carnal shell represents something quite different from what is generally assumed.

Controlled thought life, positive attitude of will, harmonious strivings of the soul thus become a self-evident commandment; no less the purification of the body from stimulants and irritants, and to a large extent also from animal corpses. Avoid anything that damages the body's cells and impairs the subtle vibrations.

What thinks, wants, speaks and acts is not the body. It only makes use of it. However, it would be fundamentally wrong to

negate the earthly vessel of our true essence. We need this shell, we are in it, we live in it as in a protective house. The body is our necessary vehicle on this plan of existence. We can do nothing in this world with a defective body. World-denying, body-destroying asceticism is therefore madness. Let us therefore give the body what the body is, what its machinery needs to function. No less, no more. Let us always bear in mind that it is the vehicle for our journey through life.

Let us tighten the reins in our hands. Let us learn to control its movements. May it be our instrument on which we play the melody of our days on earth ever more perfectly.

The result will be: a disciplined "body consciousness", purer cells, healthier organs.

Linga Sharira

The etheric body is the exact image of the physical body, its double, so to speak. It is the creator and sustainer of the physical body. Its etheric framework supports it. The gross material organism is preceded by the formative forces body. It creates the model design for the future body. The Egyptians called it Ku.

The fluidic illusory form of the Ku is perceived by clairvoyants as a violet-grey, faintly glowing mass of mist that extends a little above the visible body.

Anthroposophists speak of the colour of young peach blossoms. The image of the visible body is the carrier of the pranic life force. The chakras rotate in cup-shaped depressions on its surface. Furthermore, the od-magnetic currents pulsate in the etheric double, and certain phenomena of hypnosis, clairvoyance and clairaudience also have their origin here, as do many dream experiences.

The etheric body, as its name indicates, which parts of matter it consists of, still belongs to the physical plan of existence. Namely the ether sphere. It is composed of the finest physical atoms and permeates and envelops the coarser parts of the matter visible to us. The living body cannot rise to the next higher level of

existence, the astral. Like its material mirror image, its fluidic structure is doomed to destruction. Even before the final disintegration of the corpse, the etheric form of vibration dissolves. Usually just a few days after physical death. Anthroposophical researchers claim to have observed that the ku remains connected with the kama-rupa for a short time before this phase occurs. Sensitives are said to sometimes perceive the etheric body, which is in a state of natural disintegration, as a shadowy glow or violet light in the vicinity of the corpse lying in state, or above fresh burial mounds. Thus, from the point of view of occult science, the tale of ghostly hauntings in churchyards at night has a rather sober solution.

An exception are those cases in which the natural decay of the etheric body is deliberately prevented by magical influence, which is said to have occurred in ancient times, whereby, according to tradition, blood rites of the most gruesome kind played the main role.

The question of burial is linked to the etheric body; whether earth or fire. When it is cremated, it suffers the same fate as the physical body, which quickly puts an end to its ghostly existence. Nevertheless, many esotericists are in favour of burial in the ground, arguing that the cremation of the corpses of the ancients was rarely as complete a process of incineration as it is today in the crematoria; rather, the charring of the corpse was a kind of mummification. The highly consecrated priesthood of the Egyptians practised such a magical cult of the corpse that it seems to be still effective today. If what is said about

Pharaoh's tombs and ominous mummies. In any case, the esotericist sees the gradual alchemical process of the dissolution of the first two basic parts as the natural course of events. Nowhere does he intervene prematurely where the hour is not yet ripe.

Under special circumstances – abnormal health conditions, nervous and psychic impressions, etc. – it is possible for the etheric body to separate from the body in whose neighbourhood it remains, connected to it by a fluidic bond. Rupture of this bond would result in immediate death. During the etheric exit, the physical body is in a cataleptic, trance-like state, whereby the

sensation of pain is switched off. A circumstance that medicine, unaware of the true cause, has utilised. According to metaphysicians, anaesthesia affects the etheric body.

The French researcher ALBERT DE ROCHAS experimentally transferred sentience outside the material shell. His compatriot HECTOR DURVILLE even succeeded in completely detaching the fluidic body, as he called the split body, from its earthly form and having it observed by clairvoyant mediums. The experimenter achieved almost unbelievable phenomena. A small bottle filled with a pungent liquid, held under the nose of the medium in trance, did not have the intended effect, but it did have the intended effect at the point in the room where – as clairvoyantly determined – the fluidal's nose was located! It was no different with pinpricks. The body felt nothing. The fluidal's body was taught the needle and the medium flinched. Injuries inflicted on the etheric body outside the body are transferred to it and are felt and seen there. Experimentally proven! On the other hand, damage to the gross material body caused by accidents or surgical interventions, such as amputation, has no deforming effect on the etheric structure. As a carrier of life force, the etheric body draws vital energies to itself during splitting processes regardless of the physical body, which results in more or less severe states of exhaustion.

Another kind of splitting, mainly sought in magical practice, is the exit of the astral body, which can move long distances and which is able to enter the astral plan, as experienced metaphysicians assure us, while the etheric body remains directly with the physical form.

The etheric body and astral body – vibrational forms of different nature – are sometimes confused with each other, or at least not clearly differentiated. Even H. P. Blavatsky uses the term astral body for linga sharira, contrary to the terminology commonly used today. The

She calls the actual astral body Kama-rupa. In most cases where there is talk of the fluidic body leaving, we are undoubtedly dealing with a manifestation of the etheric body, unless there is a great physical distance between the person and the phantom. The

perception of the etheric double also requires less clairvoyance than that of the actual astral body. The complete clarification of the extent to which the astral and manasic principles interact in the experiments of DURVILLES and other etheric bodies is reserved for further research.

After all this, the sceptic must concede that the subtle basic parts are by no means purely theosophical or otherwise far-fetched speculations, but that they are empirically ascertainable.

What has been said about keeping the gross sensory body pure applies all the more to its mirror image. The primary causes of illness are mainly rooted in the etheric body. Important life processes take place in its aura – the health aura. Of the fluidic currents that pulsate through it, the clairvoyant observer immediately notices the vital energy radiating from all body pores, a modification of the life force with which healing magnetism works. In healthy people, the rays go straight ahead and are directed parallel to each other. In states of weakness, physical or mental indisposition, they are lowered and appear irregular, curved. Particularly on diseased parts of the body, the rays are confused. This would explain the deviating deflection of the pendulum over diseased organs. If the body is healthy, these life force rays protect it from the penetration of germs. Bacteria and other pests are thrown back, as it were.

The aura of health is mixed with misty grey, the finest particles of ejected physical matter as a result of exhalation, perspiration and the like.

In addition to the health aura, clairvoyants also want to perceive an important radiation of the etheric body, which they see as two-coloured: the right half reddish, the left half bluish. A perception confirmed by numerous sensitives of the Odforscher Freiherr v. REICHENBACH. Affected parts of the body have a weaker glow. In the case of visual impairment, the radiance around the eyes is said to diminish as the degree of blindness progresses.

As with the physical body, a constant exchange takes place in the etheric body. Energised ether particles are absorbed and

exhausted ones are expelled. This emitted ether peat, called "magnetic trace", accompanies the person like his shadow, similar to the smoke trail of a locomotive.

Under no circumstances, however, should the "magnetic trace" be confused with the excess of usable ether radiation, the "magnetic fluid" that is so important for the magnetiser. Through volitional attitude, through visual-plastic thinking the outer surface of the etheric aura can be condensed into an impenetrable armour that protects against the penetration of harmful vibrations from the etheric and astral realms. In the Od mantle we have the practice of condensing the Od radiation; the deodisation of the aura gives us the means to remove harmful fine substances that have been absorbed.

There is no need to emphasise that what refines the body also makes the etheric body more subtle; conversely, etheric purity has an effect on the material image, making it healthier and more sensitive.

It is the etheric body that responds to the volatile components of alcohol, nicotine and narcotic ingredients.

Thus, moderation in every respect is not a petty moral demand, but a metaphysical imperative. Not observing it means closing off development opportunities.

Prana, the Life Force

Jiva, "the source of eternal life", the universal life force that permeates the cosmic spaces, radiating from the sun in our world system, flowing around the atmosphere of our mother star, feeds every body, every molecule, every atom.

The Jiva force, this primordial sea of all life, has been compared to a huge ocean in which everything that has come into being floats, so to speak, and has "absorbed a part of this omnipresent tide as its own breath of life". The Secret Doctrine knows of a fivefold effect of jiva on our earth, which, however, is only fully realised in the human being. The part of the jiva force that is modified in individual beings is prana, the absolute life

energy. It encompasses every force in the primordial state. Every manifestation of existence of a material, mental and spiritual nature owes its existence to this restlessly moulding force; be it the inexplicable, which we simply call life for lack of another name, be it a thought, the force of a muscle or nerve, be it magnetism, electricity, gravitation. Jiva prana causes everything, is in everything and everyone.

The etheric body absorbs the life force flowing to it from outside by means of the etheric spleen. This highly important organ, whose physical counterpart is the physical spleen, has the special property of transforming the jiva power radiated by the sun into the individual life prana. A process which, according to clairvoyants, can be recognised by certain colour nuances. Colourless at the moment of absorption, the energy transmuted into prana radiates in a luminous pink tone. As a nerve force, it flows along the etheric nerve pathways in a circulation similar to blood. The centre of the pranic life essence is the brain, the etheric and the gross material. The solar plexus is also important here.

Our health and our entire well-being depend on how the spleen functions. If it processes too little

Prana, fatigue, moodiness and weakness soon set in. If the circulation of the prana current pulsating through the etheric body also increases, this can very easily result in excessive sensitivity, excessive excitability and sometimes even hysterical fits. If, on the other hand, the quantity and speed in the etheric body decrease at the same time, the person concerned is overcome by an inexplicable dullness and reacts completely apathetically to impressions from the outside world. As a rule, healthy people process more vital energy than their organism consumes. This surplus is of great benefit to healing magnetopaths.

In weak, sick and old people, the etheric spleen together with the spleen chakra is unable to assimilate sufficient prana. The phenomenon of unintentional vampirism can be observed in such people. In the vicinity of healthy, strong people, the weakened Fluidal draws the vital energy he needs from their etheric aura. It only serves to strengthen him in an already transformed form. Admittedly at the expense of the vampirised person. This explains

why you feel drained, even exhausted, after being with certain people for a long time.

This includes the custom, already mentioned in the Bible, of letting old men sleep together with young girls – without any sexual activity, it should be emphasised. The excessive love of children among old people also often has its unconscious cause here. Much to the detriment of the children, with whose vitality the old man recharges his organism. The term Sunamitism has been coined for this, in memory of the aged King David, who slept with the peasant maiden Abisag of Sunem. We are not defenceless in the face of these odvampires – as the occult nomenclature calls them. Whether unintentional or intentional Od robe, the cloak of Od formed by disciplined thought and willpower spreads a dense shell of radiation over us.

It is not only others who threaten us with harm, we ourselves contribute a great deal to the contamination of the pranic life stream. Disharmonious mental attitude, unrestrained thought life are one of the main causes. A wrong way of life, alienated from nature, also plays its part. Power currents of the most varied character pulsate through the etheric body. Wrong behaviour on our part disrupts their rhythm. Let us constantly remind ourselves of what we have already explained in the discussion of Linga sharira. Harmony is essential, the harmony of body – soul – spirit, of desires – will – ability. Only in this way can the functions of the living body be kept in balance and the absorption and conversion of life energy proceed unhindered.

Breathing retreats support this process considerably by directing the absorbed pranic force purposefully to the different parts of our body.

Kama, the Astral or Desire Body

Sukhma sharira, the Ka of the Egyptians, is the next sheath after the etheric body. Its atomistic structure belongs to the astral plan, the substance of which is formed by the astral plan superimposed on the physical atom. Like our earthly world of appearance, the astral plane is also divided into seven different

forms of vibration of a coarser and finer nature. According to the state of development of the human being, his kamic part of being is made up of astral matter of varying degrees of density, which fills the etheric body and the physical body and, protruding beyond them, encloses both bodies in the form of an egg. Those astral particles that connect directly with the material body are of a coarser structure than those of the auric cloud. There is a constant exchange between the two, the astral matter of the inner body and the astral substance of the auric shell; a process that clairvoyants compare to the boiling of water.

The astral body extends beyond the physical body up to a quarter of a metre, often even considerably more, depending on how the astral principle is developed in an individual. This part of the body, known as the astral aura, must not be confused with the etheric sheath formed by Linga sharira, the health aura.

In the undeveloped, primitive, the outlines of the astral body are nebulous, blurred, and only with the degree of higher development do its contours become sharper.

However, this egg-like shell only fills and surrounds the physical body in the state of our waking consciousness; in sleep the astral body detaches itself and lingers – usually hovering above the sleeping person – in his immediate vicinity. But it is also able to move away over longer distances, in contrast to the etheric body, which always remains spatially bound.

In dreams, the consciousness that has emerged with the astral body reflects its ideas onto the etheric and physical brain, and the sleeper becomes aware of this as a dream action*. Like the physical and etheric parts of the being, we also have the astral principle in common with the animal. With one major exception, however, which we will come to in a moment.

All animal needs, such as food, sex drive etc. are rooted in the astral! It is not the body that greedily craves, that wants to enjoy; desire flickers in the haemic principle, in humans and animals. All passion has its seat in the astral body. It is the playground of the

* More detailed on this: Karl Spiesberger: "The dream in depth-psychological and occult meaning."

unconscious of psychologists. This is where avarice and envy smoulder, where lustful desires scream, where sensual ardour blazes, where hatred and jealousy flare up, where all base instincts, unbridled energies, repressions and complexes have their breeding ground. It is the "Beast within us" that roars for its rights. Kama is the bearer of every desire, every earthly suffering, every earthly lust. Its unbridled desire chains us to the deception of this world of appearances for countless lifetimes. Fortunately, the kamic principle in man does not exist on its own, as is unfortunately still the case with animals; a ray of manasic power, the lower manas, combines with it and forms the normal brain mind as kama-manas. Herein lies the fundamental difference between the astral vibration of man and that of the animal[†]. The more uncontrolled a desire, especially in the sexual sphere, the coarser the atoms in the astral sheath. To put aside a passion, to overcome a desire, to tame a lust means at the same time sublimation of the astral matter, elimination of coarse atoms, refinement of the astral vibrational structure.

Our desires always impress the astral vehicle. Therefore, it cannot be indifferent whether we tame our imagination or whether we romp about in a world of extravagant fantasy. Narcotics and alcohol have a similar effect on the astral as they do on the visual body. In drunk people, the astral particles filling the physical matter are said to be pushed outwards to a greater or lesser extent. The influence on the etheric currents of the vital body is reduced, whereby the tension in its force field decreases; the result is a slackening of the physical body. The body collapses.

If the etheric aura primarily reflects health conditions, the astral aura primarily shows us the state of the soul, the ethical state of development. Character traits, emotional states, joy, pain, depression, hatred, anger, sensuality, jealousy, compassion, religious feelings etc. are expressed here as forms of thought and feeling. Every emotional impulse, every thought is given form and colour. These astral formations are marvellous and often horrific.

[†] On the development of the animal from the point of view of esotericism: Karl Spiesberger: "Das Problem der Tierseele im Lichte psychologischer, parapsychologischer und esoterischer Forschung."

Outbursts of anger clench the astral matter into dark clouds from which fiery lightning bolts shoot; fervent piety creates luminous vortices. The auric egg appears in marvellous blue. Fear envelops it in pale grey, and horizontal lines of sharply jagged form enclose the aura like a scissor grid.

Often the thought forms even leave the aura and strive towards the goal that is consciously, but usually unconsciously, indicated to them by the attitude of mind. Others, on the other hand, remain in the auric egg according to the mental attitude, especially if they are constantly nourished by the same, repetitive thought processes.

Practised clairvoyants are able to recognise from the aura colour tone to make a value judgement about a person. The aura is our calling card, so to speak. No pretence applies here. Slyness shows itself in disgusting grey-blue, selfishness, greed and avarice in various shades of dirty brown.

The astral aura is the real working field, where the rough stone is levelled, the rough one smoothed; where the dull glow of demonic red of pride, anger, low sensuality, covetous love, selfish jealousy must be extinguished so that the clear yellow of high thinking can unfold and the astral redness becomes the luminous pink of understanding all-love, and purified idealism, dogma-free religion awakens the vibrations of a marvellous symphony in blue, then purple tones and delicate violet will bear witness to the highest spirituality and love. And to whom it is granted to add shimmering silver and radiant gold to these colours after a long incarnation of toil, he has reached the last perfection to be attained on earth in physical garb.

Thoughts and feelings are realities consisting of matter of a higher atomistic structure. The power of a world superimposed on the three-dimensional urges us to discharge. This should prompt us to be vigilant and not carelessly or presumptuously pile up explosive charges in our aura. It could all too easily lead to an explosion, the devastation of which cannot be overlooked. A serious warning for those who stray into black magic.

A restrained thought life and a controlled mind are the

protective barrier alongside the odic protective measures that shield us at all times.

The astral principle and the etheric body interact intimately. Without the latter it would be impossible for the Ka to communicate with the gross material body.

After bodily death, the kama-rupa enters the astral plan, now the densest vehicle for the ego, which continues to work on its development in accordance with the law of evolution.

The Higher Triad

Manas

The first aspect of the Eternal Imperishable, the world-wandering individuality, the Manasaputra who has descended into the realm of matter. As the immortal ego, he spiritualises the raw human form, elevating it above the animal.

The mineral already possesses the physical body, the plant the etheric body, and the animal has already attained the astral body; the spiritual principle, however, the mana power, is reserved in the world of matter only for man. This is where the bridge to God is built.

Manas – standing high above the physical-etheric and astral planes – cannot communicate itself directly to the brain, its vibrations are too raw, even those of the etheric part. Manas therefore appears in two aspects, as we are told in Kama-manas and Buddhi-manas.

Kama-manas, the lower manasic power, descends as a spiritual ray into the animal quaternity and connects with the kamic elements. Only in this way is it possible for the spiritual to influence the brain and nerve cells and create that which confronts us as mind consciousness, as earthly intellect. The extent to which it succeeds in this depends on the physical keyboard on which the lower manas is forced to play; its purity or dissonance is

determined by the karma of past lives. Kama-manas – or the three soul vibrations of STEINER – is our personal ego, transient like the basic parts of quaternity. It encompasses our brain thinking, all the experience we acquire in this life. This makes it understandable why the lower mana power does not give us any memories from past existences. The higher mana vibration harbours the contents of consciousness from the chain of incarnations behind us. It preserves the impressions after each completed earthly life. Only when Kama- manas in us is purified to such an extent that it connects with its "father in heaven", with Buddhi-manas, the imperishable individuality, do episodes from long-lived existence flash up in us; at first this usually only happens in dreams.

As the bearer of a conditionally free will, limited only by karma, it is the task of the Kama-mana to become master of the astral strivings of the desire nature in order to eradicate the karmic guilt. If he succeeds in this – which probably requires countless embodiments – he becomes one with his father – the higher Manas. Completely absorbed in it, he has reached the goal of his earthly pilgrimage. No more detrimental karma forces him down into a fleshly shell, unless he embodies himself deliberately in order to work as Nirmanakaja, as a voluntary renunciate in the service of human evolution. Only in the rarest of cases does this union with the immortal self take place in a straight upward curve. Usually it is an up and down, a rise and fall, a striving and stumbling from life to life. After shedding the earthly shell, the lower manas in the astral body remains in kama-loka for a while, then dies the second death by leaving its kama-rupa and entering devachan. The noble impulses that animated him and the experiences of his past life pass over into the causal body, after the negative qualities, the animal desires, the selfish impulses have already been processed in the astral realm. They form the seed for the bad karma in the next life. This seed is also stored for the next birth in the causal vibration.

The now egoless Kama-rupa, condemned to complete decay, is given strength for a while to assert itself on the astral plane by the rudimentary vibrations of the lower desire nature that still remain in it. With a very confused consciousness, however.

When it is an outright enemy, in which the lower mana force succumbed completely to the kama principle, it is said to happen, as the esoteric teachings indicate, that the lower mana vibration is separated from the higher one forever and remains in the kama-rupa; in life, as well as between death and re-embodiment. There is nothing left in it that could claim Buddhi-manas for itself. Barren of the divine, such a human being, or rather, such an abomination clad in human form, sinks from incarnation to incarnation until finally the last remnant of manasic energy is consumed and thus the ego is extinguished. The kama-rupa being has disintegrated. The eternal "Damnation".

Atma / Buddhi

If it is already difficult for the earth-bound to form even a slight idea of the basic parts discussed so far, then his powers of imagination completely fail him when it comes to grasping the two highest principles. Words can only hint at what is humanly inexpressible. The mind is silent. Inspiration, Buddhi-manas must enlighten the meditator.

Atma is not something separate, not something individual, not something bound to time and space, it is – according to the initiate – "the one eternal being from which all existence emanates." The "God above us". Buddhi, the spiritual soul, according to STEINER the "ether spirit of the higher human being", is the carrier of Atma, the connecting element between this and Manas.

It would be impossible for the divine primal ray of light to penetrate into the denser vibrations of being without buddhi, just as little as the higher ego would be able to enter the Godhead one day. Like the lower manas, which aspires to its higher vibration, our true ego, the immortal individuality, aspires to Atma, the universal spirit, the human soul aspires to God.

A mystery that can no longer be put into words. The ego must experience it. The path to Nirvana is rough as a rock on a decades-, centuries-long journey. This is the teaching of the East.

VIII
The Knowledge of the Chakras

The Seven Main Chakras / Primary Power, Vitality, Kundalini / The Astral Centres / On the Mostly Secret Chakras / Ether Current Flows / On the Awakening of the Chakras

Metaphysical abilities lie dormant within us, which can be awakened by influencing certain centres. Although these centres – the chakras – are not accessible to physical autopsy, esotericists of various schools of thought agree that these fluid organs actually exist. We find them not only in the Indian teachings adopted by theosophists and anthroposophists, but the Christian mystics were also aware of them. Illustrations from the Middle Ages prove this. And two terms – Ankh and Chnum – dominate the mysteries of the priestly magic of ancient Egypt. The metaphysical researcher PERYT SHOU sees this as the neck and heart centre, and the Egyptian term for "chakram" in the word "tep", which also recurs frequently. We know about the existence of the chakras not only from tradition. If we are to believe research reports, it has often been possible to observe these controversial etheric centres with clairvoyance and clairsentience. Even representatives of exact science have confessed to this. Dr F. SCHWAB speaks of the chakras in his writings with the same matter-of-factness as he does of physical organs.

Chakras, or wheels, are circular vortices in the etheric body with a diameter of about two inches in ordinary people. Unawakened, they glow dully. As awakening progresses, they become larger and more radiant, comparable to small suns. The chakras owe their rotating movement and their organisation into different spoke segments to the influx of fluidic power from higher worlds. Theosophically assessed: the primary force, the "second aspect of the solar logos", which appears in sevenfold form.

The chakras have their counterparts not only in the physical body – in the spinal column, spinal ganglia, nerve plexuses and glands – but also in the astral body and probably in even more subtle principles. There is no progress in the spiritual field, no magical or other supersensible ability that is not based on the function of the chakras. Equally, the negative – character defects, instincts, lack of aptitude – all this manifests itself through the corresponding malfunction of one or more chakras.

As a rule, there are gaps in the chakra teachings. In most cases, some of the etheric vortices are not mentioned, because their awakening is not without danger. The yogi calls upon the terrible Kundalini serpent, which rests at the end of the spine in the coccyx area, from sleep. Awakened, the fiery Kundalini current pours from chakra to chakra. Woe betide if this happens too soon, the fiery one is not yet master of this power. Theosophically orientated literature is the main source of knowledge about the seven chakras or "chakka" as the Pali text calls them; there is also talk of "chakrams" and "padmas". As they are similar in shape to lotus flowers, they are often referred to as lotuses. With regard to the rotating spokes, one sometimes hears of the "turning of the wheel". With their cup-shaped indentations and iridescent play of colours, they give the etheric body its characteristic appearance. As indicated earlier, each chakra has a certain number of fan-shaped spokes, which makes them very similar to wheels. Hence the name 'chakra', or in other words: wheel. Like a wheel, each of the lotuses has a hub at its centre, from which the spokes radiate and are distributed over the surface of the circle at regular intervals. Each of these whirling wheels has its own basic colouring, which is still subject to a certain modification by the hub and spoke fields.

The Seven Main Chakras

MULADHARA, the root or sexual chakra, also known as the basic, breech or sacral chakra. It is located at the base of the back, or spine, above the coccyx.

In close interaction with the sex glands, it is the seat of the Kundalini. The snake fire often cited in yoga. Awakened and correctly raised, it bestows the highest magical and mystical abilities.

Muladhara has four spokes. Its colour is perceived as a fiery orange-red, the changing shades of which are separated by indentations. This chakra is sometimes symbolised by a flaming cross, a hidden reference to the sleeping Kundalini. The revitalisation of the root chakra automatically stimulates the other ether centres.

THE SACRAL CHAKRA vibrates above the spleen region, or more precisely the spleen plexus.

Its Sanskrit name is unknown, as this chakra is not found in Indian terminology. Apparently it is not mentioned because it is of great importance for practical magic. Instead, the yoga teachings give another, no less important etheric vortex, which Western theosophy in turn tries to conceal. We will talk about it later.

The spleen chakra is responsible for distributing the vitality flowing into it from the sun. When awakened, it is said to favour flying dreams and astral wandering.

It is divided into six spokes of red, orange, yellow, green and blue, which are joined by violet of luminous intensity, comparable to the glow of a sun.

MANIPURAKA, sometimes called Manipura – the navel or stomach chakra – also known as the feeling or sensation chakra. It is located approximately between the navel and stomach area above the solar plexus. It corresponds with this highly important nerve centre and with the adrenal glands. When functioning properly, it makes you receptive to various astral influences and gives you the gift of discerning whether they are good or evil. It is also said to favour clairvoyance in the etheric realm and give the ability to heal illnesses. It is also related to the emotional impulses.

Manipura is divided into ten spokes. Its colour is red, in the most varied shades of strong purple; green is also represented in it, so that alternating groups of red and green spokes are formed.

ANAHATA, the heart chakra, above the heart region, corresponds with the thymus gland and the cardiac plexus. Through this lotus, the state of mind of others is revealed to us, the empathy of joy and suffering, so that sometimes even other people's pain is felt in our own body.

The development of the heart chakra is intended to promote empathy with the universal rhythm of nature and life and to enable it to influence gravity. Its number of spokes is twelve, grouped in three fields. Psychics describe the colours as a brilliant golden yellow.

VISCHUDHA or VISHUDDA, the H as or larynx chakra is located above the larynx. Its equivalent in the physical body is the thyroid gland with the laryngeal plexus.

When awakened, it gives a deep inner life and lends clairvoyance in the realm of etheric and astral vibrations. Its sixteen spokes shimmer silver. Blue and green dominate in between.

ADJNA, also known as Ajna. The forehead, will or frontal chakra. It is located between the eyebrows and is closely related to the mucous body, the pituitary gland, the ethmoid bone vacuum and the carotid plexus.

Visions in waking states as well as clairvoyance in space and time are favoured by this etheric centre, such as seeing objects, people or events. An awakened will chakra allows the "magic of the word" to become effective. The expressions of the will are dependent on it, as the name suggests. The forehead lotus is divided into two halves, one of which has a pinkish- red tinge with yellow, the other shines more in lilac blue. Each of these halves is divided into 48 parts. The total number of spokes is therefore 96.

It also refers to the forehead chakra as the "two-petalled lotus". A term that refers to the two separate colour halves.

SAHASRARA, the crown, intuition or corantal chakra, the "thousand-petalled lotus", the largest of all lotuses, "High seat of the Holy Spirit".

When fully developed, Sahasrara occupies the entire surface of

the upper cranial vault; this is probably why it has been associated with the cerebral cortex. The development of the pineal gland is closely linked to it. In full function – which is extremely rare and difficult to achieve – this chakram enables the consciousness to leave the material body and to remain conscious even in sleep as in the waking state.

The thousand-petalled lotus bestows perfect god-humanity when Kundalini, having emerged from Muladhara, has taken up permanent residence with her "Father in heaven". The crown centre is the only chakra that consists of an outer and an inner circle. The former has 960 spokes, the latter twelve. The violet hue outweighs the colouring of almost all spectral types. The extremely rapid movement of this chakra gives the clairvoyant a wonderful change of colours, which condenses in the centre of the lotus into a vortex of the brightest white. Apart from this inner vortex, which is lacking in the other chakras, Sahasrara also differs in its shape. Like the other padmas, it has the characteristic bowl-like depression, but only as long as the person is undeveloped. In spiritually awakened individuals, the chakra arches upwards in a crown shape with a radiant brightness. Then its task is no longer so much to absorb power, but rather to radiate spiritual powers. All chakras are connected to the spinal cord; comparable to a trunk from which fine, predominantly downward-curving stems grow, at the ends of which the lotuses stand out like calyxes on the surface of the etheric body. This is probably why some authors refer to certain plexuses of the spinal cord as the seat of the chakras. To prevent a misconception, it should be repeated: the chakras as such are located on the outer surface of the body, or more precisely, its etheric double, but the fluid "stalks" connect them to the nervous centres of the spinal cord, thus indeed resembling flowers.

Primary Power, Vitality, Kundalini

The chakras are, so to speak, the sensitive points of the etheric body. They get their crater shape from a force that penetrates them like a whirlwind. The clairvoyant perceives this phenomenon as a wonderful iridescent play of colours in the manner of a many-petalled flower. The spokes and colours of the lotus are therefore caused by an energy flowing in from outside: the primary or life force.

The number of spokes indicates the aspects into which the incoming force is divided. Esotericists distinguish between two main types of primary current:

1. A primary, inflowing force that radiates from the centre of each chakra in a straight line, in the shape of a spoke.
2. A secondary force that circles in wave-like movements on the surface of the chakras and emits its energy at right angles.

These circling waves of the secondary force wind partly above and partly below the spokes of the radiating primary force. The theosophist C. W. LEADBEATER, who had this process observed by clairvoyants, compares the appearance of these intertwining currents with a basket weave. These strange wave movements are the cause of the peculiar colour nuances. Chakras are antennae that serve to receive cosmic energies. Theosophists speak of the three aspects of the Lagos, which are conveyed to the human individuality through the lotuses. Without their never-resting activity, life would be unthinkable.

In addition to the primary force mentioned above – the pranic primordial energy, the one Logos aspect – the two other Logos forces supply the body with the vitality of the sunlight and the Kundalini of the earth force.

The vitality principle, which has its origins in the sun, is by no means synonymous with life force. It is found above all in the air, in sunlit rooms flooded with light. But it is not only on a physical level that solar vitality manifests itself; its influence is felt in all

planes of existence.

Indian theosophy harmonises the tiny, lightning-fast, radiating dots that can be observed in clear weather with the power of vitality. According to this view, the wildly whirling points of light are the prana-charged vitality globules. Oxygen is also said to contain such globules in infinitely fine form.

The spleen chakra is the gateway through which the vitality globules enter, where they are split into seven different coloured streams. The atoms of each ray are incorporated into the corresponding spoke, except for the atoms of the seventh ray, which enter the centre, the hub of the chakra. Ray and spoke are the same colour.

Experienced occultists have always placed the spleen centre in a prominent position. As LEADBEATER assures us, the prana of the vitality force – the actual nourishment of the etheric body – pulsates through it in five coloured streams whose original colouring changes from lotus to lotus. These etheric currents are distributed from the spleen chakra as follows:

1. The violet-blue ray across the neck and forehead to the crown of the head.
2. The yellow ray via the heart chakra to the forehead and parietal lotus.
3. The green ray reaches the stomach as a digestive force.
4. The pink ray flows along the nerves through the whole body. It is the part of the life force whose deficiency we perceive as causing illness. This form of prana flowing along the nerves causes magnetism, but is not magnetism. The metaphysician understands the latter to be the nerve fluid, which is composed of primary life force and Kundalini. However, in this imponderable substrate – and this is essential – the etheric current charged with vitality circulates. The quality of the magnetic radiance is therefore always dependent on the quality of the circulating vitality.
5. The orange-red ray flows from the spleen chakra to the

base of the spine, to the sexual lotus.

The aspirant's task is to channel the aforementioned rays into the brain by mastering sensuality. Our entire well-being depends on the regulated activity of these five currents. This explains the well-known doctrine of occultists, which states that the human being falls ill from the etheric body and must be healed through it.

Homeopathy with its highly potentised dilutions comes closest to this requirement.

Not only the physical well-being is based on the harmoniously circulating vitality force; thoughts and feelings are influenced by the violet ray, the spirituality of a person by the yellow ray.

If the spleen centre is regarded as the gateway to vitality, the root centre represents a no less important point of inflow, namely that of the third aspect of the Logos. If in the first case it is the light power of the sun that drives the logos energy through the etheric body in a life-promoting way, we are now confronted by the untamed power of the earth spirit. Kundalini originates from the deepest layers of the earth's interior. The nerve fluid, as already indicated, is one of its aspects.

Kundalini flows into Muladhara and flows upwards along the spine in three infinitely fine channels of the spinal cord, the nadis.

We already know their names. The middle one is called Sushumna in Sanskrit, the lateral tubes l da and Pingala.

In addition to the three basic energies – primary force, vitality, kundalini – the lotus, from the navel chakra upwards, also receives forces of a spiritual and psychic nature that influence the consciousness, which is not yet the case with the sexual and spleen centre.

Depending on the type of forces they absorb and their particular functional purpose, the chakras are divided into three separate groups: lower, middle and higher. higher.

The lower group, also called the physiological group, comprises the root chakra, into which the forces of the earth spirit, the serpent fire, flow; furthermore the spleen chakra, into which the vitality of the sun flows.

The middle group, the personal group, includes the umbilical, cardiac and throat chakra, the first of which connects the personality with the lower astral world, the second with the higher astral world. The third builds the bridge to the lower Mental sphere.

The remaining group, the spiritual group, consists of the will and intuition chakras. As mentioned, they are in repercussion with the mucous body and the pineal gland. These only enter into increased function with advanced development, which is particularly true of the coronal centre.

At the same time, the chakras are connecting points that relate the principles of quaternity to each other. Thus the etheric body is the mediator between the physical body and the astral body; for it is only through linga sharira that the physical body becomes aware of the emotional vibrations and thought waves in kama-rupa. Kama-rupa, the lower spiritual power, would remain closed to the gross brain if the etheric brain with its chakra vortices were not interposed. The chakras therefore mediate forces between the different principles.

In the physical body it is mainly – as we have pointed out – the large nerve plexuses with which the chakras correspond; in the astral body it is the centres of vibration similar to the lotuses, only unlike the etheric vortices of the formative forces body, these are not on the surface but more towards the inside.

The astral and etheric vortices of force are separated from each other by a thin layer of physical atoms, which to a certain extent erect a partition as long as the chakras in the etheric body are not sufficiently developed. This atomic shell plunges the experiences of sleep into a deep lack of memory at the moment of awakening. It also brings about the fading of consciousness at the onset of death.

It is also said to be a threshold of consciousness that protects against demonic possession.

Excessive states of excitement, such as anger, rage, fear, anxiety, fright, damage this protective tissue; they have a deforming effect: Debauchery, abuse of alcohol, nicotine, narcotic

poisons. Here again we have a secret scientific explanation of the destructive influence of unrestrained passions, which damage the astral body even beyond death. The astral centres Like the etheric chakras, the astral centres are also related to certain physical organs. For example, the first centre is located in the part of the body where Kundalini sleeps. The second centre is connected to the physical spleen and influences the consciousness.

The third centre, in the navel region, has an influence on the emotional life.

The fourth, the heart centre, is used for astral feeling, for grasping and sensing astral vibrations. In the fifth

Astral hearing is located in the second centre, in the area of the larynx, and astral vision is located in the sixth centre, on the forehead.

The seventh centre, at the top of the crown, gives astral perfection when developed accordingly.

As a result of the connection of the astral centres of the forehead and vertex with the mucous gland, repercussion occurs between the physical and astral planes. If, on the other hand, only the forehead centre has contact with the mucous body, but the astral vertex with the pineal gland, then the lower mental plan opens up to the astral consciousness. As a rule, the awakening of the astral centres takes place in such a way that the person is not even aware of it; only with the awakening of the etheric chakra does he consciously participate in this astral experience. The ultimate goal of all occult training, the activation of the chakras, lies here.

The number of chakrams is by no means exhausted with the seven main chakras – as already indicated earlier. There seems to be a hidden knowledge about them, but only rarely, and then only in a very veiled way, is it written about.

It is rumoured that seven master chakras are located in the head and are said to dominate the seven known lotuses. It is also believed that there are also forty-two secondary chakras, which in turn are related to the seven main chakras.

The chakras in the palms of the hands are important. They have a giving and receiving function. They are important in all od-magnetic practices as well as in every reception of cosmic and telluric currents.

The same applies to the foot or plantar chakras on the soles of the feet and the knee chakras in the knee region. The esotericist PERYT SHOU mentions these etheric vortices in his writings as plexus pedalis and plexus genialis.

The plantal chakras correspond to the earth force, the earth's magnetic currents, which are often utilised by practical metaphysicians. This also reveals the deeper meaning of the Buddha seat: the symbolic shielding of the lower centres against the influx of the "earth spirit". Sitting on silk blankets is recommended for even better isolation. Oriental prayer rugs are probably based on similar considerations. Occult lodges also point to two important chakras that form a kind of double chakra with two of the known lotuses. These are the death chakra in the neck area opposite the throat chakra, and the second sexual chakra in the area of the sexual organs, which has a more radiating tendency in men and an aspirating tendency in women. Sexual perversions are attributed to abnormally functioning sexual chakras. Their activity is either too strong or their direction of rotation is disturbed.

With PERYT SHOU we also come across two centres in the lumbar region: the lumbar and sacral plexus.

Leading theosophists deliberately conceal these centres that are so important for practice. This is clearly demonstrated by their statement on the second root chakra, which regulates sexual functions in conjunction with Muladhara. Although LEADBEATER recognises its existence, he deliberately omits it from his list – precisely because it is so important for magical purposes. Swadhistana, the anterior sexual lotus, is given by the Indians instead of the spleen chakra. So one direction like the other tries to conceal something. Of course, there are good reasons for this. Thus the theosophical restriction becomes easily understandable if one considers that sexual magic is closely connected with Swadhistana. There is no need to talk about the

dangerous and reprehensible nature of these practices when practised by immature, conscienceless people.

Sometimes one hears of a secondary chakra above the gall bladder and the palate. The latter is said to have a relationship to the organs of sight and the ears[‡]. Reference should also be made to the secondary heart chakra, which according to an Indian scripture lies below the actual heart chakra; it is certainly also one of the secondary chakras, which in turn are probably connected to smaller nerve plexuses and glands.

Some additional information on the division of spokes. The number of spokes of a chakra given by clairvoyants is not always the same. For example, the navel chakra is sometimes given twelve spokes instead of the usual ten, and the heart chakra sixteen instead of twelve.

LEADBEATER is inclined to the view that development and racial affiliation may cause the deviation in individuals. Likewise, symbolic reproduction may be the cause of contradictory spoke allocation.

As initiated circles claim to know, the number of spoke fields of all chakras – excluding the parietal lotus, but including the foot, knee, hand, neck and front root chakra – corresponds to the number of petals of the thousand-petalled lotus – 972. Each chakra is also assigned to a planet, whereby the number of spokes and planets correspond. The sum of all the spokes in relation to the number of the zodiac equals the sum of the spokes of Sahasrara. Without any artificial number construction, the chakra, planet and number agree throughout; with Leadbeater's assignment, however, not in every case. There are deviations in the case of the coccyx chakra, which has seven spokes, the navel chakra, which only has nine, and the larynx and forehead chakras, which only have four and five spokes respectively.

To my knowledge, Dr. RUDOLF STEINER agrees with LEADBEATER regarding the division of the spokes, only the front lotus is only in two parts for the former; probably because of

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[‡] Gregor A. Gregorius: "The magical awakening of the chakras in the human etheric body."

the characteristic bisection into twenty-four similarly coloured segments.

The number of spokes of the mostly secret chakras is:

Soles	four	Neck	three
Knee	three	Hand	eight
Swadhistana	five	Secondary Heart Chakra	eight

If we see a geometric figure, a male or female deity, an animal image or Sanskrit letters on Indian chakra illustrations, this is a secret symbolic reference to the power present in the chakra and its awakening; it therefore has nothing to do with the actual appearance of the etheric vortex.

Ether Current Flows

Etheric currents constantly pulsate through the chakras. We know of the stream of vitality that branches out as the Ida, Pingala and Kandha streams. This current is limited between the coccyx chakra and the crown centre.

According to another esoteric teaching, the foot and knee chakra, the following current flow takes place: The first wave of power enters through the sole chakra and rises through the etheric body into the knee centres, from here to the root base, where it is transformed.

As the Ida current, it rises via the spleen and navel chakra to the throat lotus, where it undergoes a new transformation. A second wave of power, the Kandha current, flows downwards via Ajna and Vishudda and travels straight down the spine to the breech chakra, ending in the anterior root chakra, in Swadhistana. The third wave – part of the Ida and Kandha power transmuted in the neck – also makes its way down to the root base as the Pingala current, via the heart and navel chakra. This current flow is probably one of the supposed numerous etheric currents within

Linga sharira, just as a design by the mystic Gichtels seems to indicate a current pattern that spirals the chakras together as follows: Heart – navel – throat – spleen – forehead – sexus – crown of the head.

On the Awakening of the Chakras

As we now know, our entire development depends on the awakening of the chakras. There are many different methods for this, most of which are only known to Eastern esotericists and can only be practised by them. However, Western esotericism also has practices to ignite the mystical light of the lotus. After all, every exercise ultimately serves this purpose, regardless of whether it is yoga breathing, mantramism, runic retreats, concentration, meditation and contemplation acts.

The chakras always resonate! Without intending to do so directly, we influence the etheric vortex forces through our training. There are certainly special exercises that target certain chakras through spiritualised breathing, primarily Tala Yukta breathing, through plastic imagination and "mystical words" or sounds. It should be clear by now that revitalising the chakras is not a harmless process. Awakened prematurely, the rapid vibrations of the etheric substance have a serious effect on the physical body. It is all too easy to be tempted by the associated increase in psychic powers to engage in black magic.

Unpurified, egoistic natures inevitably fall into this temptation, thereby creating a heavy karma for themselves. Those who internalise themselves bring the mystical lotuses to a stronger glow all by themselves. Every virtue gained strengthens this or that chakra. In the same way, missing qualities inhibit development.

Truth and lies, for example, have a great influence on the laryngeal centre. Logic of thought and action are also important for the heart lotus, as are perseverance, forbearance, trust and equanimity. The development of Manipuraka determines how we

process and control the sensory impressions we receive. The chakras of the root force require the taming of the whole person, full self-awareness, perfect harmony of the trinity of body, soul and spirit. Self-discipline is therefore esoterically conditioned. What and how we think is important. Low thoughts attract sluggish, heavy atoms, while noble thoughts attract lighter, more subtle ones. Every victory over the instinctive nature enlivens the centres of higher consciousness. The root chakra moderates its vibrations, the spiritual "wheels" begin to revolve more lively. Meditation is particularly suitable for awakening the spiritual lotuses. Conscious introspection, turning to the mysteries of the divine and its revealed manifestations, the infinity of space, the mysteries of the starry heavens, the secrets of force and matter, the wonders of life: all this leads us closer to our goal. The type and degree of awakening are revealed to the clairvoyant. The size, colour and rotation of the chakras are different for each person. In the undeveloped, the chakras are merely small circles about two inches in diameter, dull in colour and sluggish in movement. Only in the awakened state do they increase in size and rotation; they radiate like the sun. The anthroposophist STEINER agrees with this predominantly theosophical teaching. He also places the seat of the metaphysical qualities in the "lotus". In his view, the stomach chakra conveys the "knowledge of the soul's abilities and talents", as well as the realisation of the "role of animal, plant, stone, metal, atmospheric appearance in the household of nature"; the heart lotus makes it possible to clairvoyantly see the disposition of other beings, as well as the power active in animals and plants. The larynx Chakra reveals the way of thinking of "other soul beings". It provides insight into the "true laws of natural phenomena". For Dr STEINER, the forehead chakra is the etheric vortex by means of which the higher self establishes contact with superior beings.

This is why both our advantages and weaknesses are an expression of the function of our chakras. In the normal human being of the present epoch, the sensory and sexual chakras dominate, while the centre of will and intuition is usually weakly active. In intellectuals, the intuition lotus functions excellently, but only on an intellectual basis. Sahasrara does not yet give high

inspirations at this stage of development. Driven people have pronounced "root and sensation lotuses, which can sometimes increase in sexual criminals to such an extent that the head chakras, also called sensation centres, are almost completely atrophied, whereas the sexual chakras are abnormally active. Only lust murderers who work with calculating refinement have reasonably well-functioning head chakras. In believers, the sensation chakra predominates, while the sexual vibration centres and the head chakras are usually very small and undeveloped.

Mediums usually have a perfectly functioning navel chakra; sometimes the sexual chakra is also in lively function. The ideal man of the coming world time will develop the intuition and feeling chakras to the same extent, but will increasingly contain his root sphere, which to a certain extent is tantamount to the atrophy of this centre, as is actually the case with real fakirs. In the fakir, only the head chakras, predominantly the will chakra, command. In all ascetics, the centre of intuition is dominant. The emotional basis, which the fakir does not recognise, is present here, although weak. The sexual chakras are under absolute control. The Mahatma has brought the sexual lotuses under his control in their most ideal form. Ajna and Sahasrara, towering over all other chakras, give him access to the highest worlds of consciousness.

IX
Mastering Everyday Life

After the esoteric theorems, which no doubt still seem highly hypothetical to you, back to practical life with its duties and worries.

"A new day is in the making, given to me to work, to create": this is your first thought when you wake up. Leave the camp in a happy mood, filled with the joy of being, with the urge to create. But get up on time, as agreed the night before. Lack of time is no excuse for neglecting retreats. Can't you also find time to eat and fulfil your other physical needs? This right, which animal nature claims for itself, applies – or at least should apply – even more to the "inner man".

Breathe out as deeply as you can, expelling all physical waste products, all discord. Suck in the fresh morning air. Charge your organism with the omnipresent life prana. Connect with the spiritual source from whose flame a spark also glows within us.

Step out into everyday life with cheerfulness, viewing it as a welcome retreat to strengthen your will, to perfect your personality and, last but not least, as a welcome opportunity to free yourself from former guilt.

Live the day according to a set plan. No idling! No wasting time! Nothing is more precious to us than the constantly escaping hours of our oh-so-short days. Material losses can be recouped under certain circumstances, but lost time never can. Therefore: Objective – organised forward planning.

Outline the day's programme when you set your goals in the evening. If your job allows, divide the day into stages and the work to be done into clearly defined sections. Think over your daily schedule again briefly in the morning. Only change your plan if an unexpected situation makes it seem advisable; otherwise do not

change it at all.

Voluntary self-discipline teaches order and prevents time-consuming idling. It is also of great psychological value. – Follow the same principles when drawing up your study and exercise programme. But, please, never overtax your workload, neither in terms of time nor in terms of labour. Don't be in a nervous rush! Don't rush or chase! Let the day pass without haste. Take stock of yourself immediately if unforeseen events or disagreements threaten to cloud your peace of mind. Call out a warning to yourself: A

The moment of probation has come. I will pass it! The ability to maintain equanimity must have developed in the meantime. Equanimity towards people, things, events! Don't say that this or that excuses my excitement, my sorrow, my pain, my displeasure or my bad mood. Also don't say: when this or that is over, I'll breathe a sigh of relief and will definitely be a different person.

Just don't believe that. Tear up this web of self-deception. Life is never perfect, there is always something missing. Something is always trying to disturb our peace, to arouse our desire, to cloud our joy, to affect our mood. Today it is a work-related annoyance, tomorrow a financial misery, another time a domestic discord or an unwanted letter; a planned trip is cancelled, an announced dear visitor does not arrive or an uninvited, less dear one snows into the house. Your garden does not thrive as you had hoped, a favourite animal falls ill or dies, an object is lost, and so on of the unfortunate, the pleasure-denying. Every day has its shadows. There are pinpricks, not all of them – and sometimes they are powerful blows.

Therefore: Become immune in time!

Do not give in to adversity! Do not let go. Nothing should shake you. Practise the strongest discipline of thought. Overcoming and controlling your desires increases your willpower.

Parry at all times with the sharpness of chastened thought, with the incorruptibility of tamed desire, with the force of steeled will! Erect around yourself the protective wall of a constantly harmonious attitude of soul.

Remain affirmative in all situations in life, and even more so when fate strikes. Nothing should bend you, let alone break you. We are embedded in a higher world order.

Let this awareness give you strength. Walk often in the solitude of nature. Listen to what the "great mother" whispers to you in the woods and meadows, or look up to the night sky. You must learn to see; you must also learn to look at yourself, your life, with different eyes from now on. Analyse your character. Make yourself a real character mirror. In addition to the valuable gifts of character that you undoubtedly possess, ruthlessly record the inferior character traits that still cling to you. Come to terms with your "shadow". Sublimate it. Listen to the judgement of your friends, and even more so. of your opponents. You can learn a lot from the way you are portrayed, but you must be objective.

Write a detailed CV in the hours of self-reflection. For now, in broad strokes, the most striking events; then add more details later.

The more you meditate on this, the more you will realise that life did not always take the course you had in mind. All too often, "chance", or rather perhaps a strange coincidence, intervened and the elaborate plans came to nothing. Record all the pros and cons, look for reasons, for correspondences.

Look at everything you do and have to do from the point of view of the law of karma. Not only your life, but the whole world will appear more meaningful to you. Joyfully fulfil the tasks set by life. Take adversity for what it is in esoteric terms: as a test, as a debt of karmic transgressions to be paid off, stemming from this or past lives.

"Don't tug at shackles that cannot be removed by force. As a consolation, negative ties, whether professional or otherwise, are rarely permanent. A positive attitude is the quickest way to loosen karmic ties. – The inclusion of the doctrine of reincarnation also contributes greatly to this, in that we learn to recognise ourselves as the cause of our misfortunes. Reincarnation and karma, these two basic laws, are the only ones that provide a sensible answer to the question of the purpose of our existence.

Perhaps it will help you to overcome some of your doubts to know that the best and the greatest have advocated the idea of reincarnation; Goethe, Schiller, Lessing, Shakespeare, Ibsen, Strindberg, Bulwer, Viktor Hugo, Tagore, Gjellerrup, Rosegger, Morgenstern and many others. Their sayings are certainly more than mere "outpourings of poetic licence".

Philosophers, statesmen and scholars such as Pythagoras, Plato, Schopenhauer, Hegel, Fichte, Nietzsche, Du Prel, Friedrich II, Franklin and Flammarion also spoke out in favour of reincarnation.

The same view prevailed in early Christianity. The Gospels still contain references today, such as the passage about the guilt of the man born blind. Unfortunately, it was only in the course of the vote that the "immortal in us" was simply eliminated. Not always to the benefit of the faithful.

It is not so difficult for the religiously sensitive to believe in reincarnation, as long as they have the courage to break away from dogma. It is far more difficult for the dogged materialist. They have to learn to rethink things. – But nobody forces himself to believe. Not even you. Think about it without reservation. Doubts and misgivings will gradually disappear of their own accord on the path you have taken at the beginning of this course. For the time being, stick to what is given here. Of course, some people will be itching to do so. Not only would they like to be successful in life, they may be even more urged to take a look "over there".

Spiritualist sessions: nothing could be simpler. Beware of this. Deception and truth are too closely intertwined. Only a trained person with a keen eye for discernment should venture into this table-tapping, ghost-writing or otherwise haunting confusion. To such a person, however, even this wandering darkness can provide valuable insights. But only such a one! But even without parapsychic experimentation we can become certain – once the "world traveller" speaks to us in our own breast.

Never lose the ground under your feet! Despite everything, remain a person of facts who fulfils the tasks set in an exemplary manner. And keep quiet about your training. After all, most

people would not understand you and would only smile at you. Your whole being must bear witness to the fact that you are special, without anyone being able to fathom why. Make high demands when choosing people. Your employees, your friends, your companions for life must be worthy of you. But your behaviour must also justify the high standards you set. Rarely will professional life allow us to devote ourselves exclusively to people, to indulge in our passions, as we would like to do; the private sphere should therefore be all the more personalised. Leisure time should be a source of relaxation and joy. Poor is the person who does not know how to switch gears, who remains an eternally ossified professional.

The most important commandment in life is: Rejoice!

The richest man, for whom nothing brings more joy, is poorer than the poorest man, for whom joy occasionally makes his cheeks red. Being able to rejoice is what gives everything its value. What does a visit to the theatre or a concert, a beautiful book, a holiday, a gift, being together with a loved one, any kind of success mean if none of this brings us joy? So: learn to be happy!

There are so many sources of joy. The splendid form of a flower, in which we sense the most secret laws of life, the look of gratitude from the eye of an animal often gives more joy than all the living out and dissipation of the man of pleasure.

Look for joy everywhere. And if a day is really impenetrable grey and gloomy, just think of something beautiful that lies ahead of you and look forward to it! But if you don't seem to have anything to look forward to at the moment, just think about who you will be one day thanks to your current training. The image of that not-too-distant master of life always before your eyes will help you master everyday life today.

X
Vowel Breathing

The Power of Tone and Sound / Preliminary Exercises / The Vowel I / The Vowel E / The Vowel A / The Vowel O / The Vowel U / Exercises In the Wave Position

The Power of Tone and Sound

Through ancient times, from the dawn of mankind, from the distant, legendary Atlantis and the dark, lost Lemuria, a murmur reaches us, announcing powers, magical in sounds and tones, in words and formulae. And the same is reported of later peoples who were knowledgeable, of Sumerians, Assyrians, Babylonians, Egyptians, Persians, Hebrews, or whatever else they called themselves, who then commanded the earth. Even in our sober, ungodly times, the call will not cease from the secret forces in sound and speech. Tibetans, Indians and primitive tribes are still familiar with such practices today. Occasional metaphysical societies, Kabbalists, esotericists and occultists also have spiritual exercises and rituals aimed at this.

What miraculous things are actually attributed to the vocal and word powers? Astonishing, hardly believable things.

Increased influx of cosmic and telluric energies, such as the prana of the sun and moon, geomagnetic currents, radiation from the depths of space. Awakening of higher states of consciousness through mantra. Increasing sensitivity. Trance and rapture states. Increasing the power of thought. Healing magnetic powers. High polarity of the chakras. Influencing the spheres beyond through invocation and incantation.

Cancelling gravity? – A lost process that the prehistoric

creators of gigantic structures are said to have used. The creation of the pyramids, for example, is attributed to sound-magical gravity-releasing actions. Impossible, you will say, of course.

Overcoming gravity through sound? Through vibration, that is. Perhaps that brings us closer to the point. The destructive rhythm of marching across a bridge in the same direction is well known, as is the shattering of a glass when "its" sound is heard. The collapsing walls of Jericho also seem to harbour rudiments of primal magical knowledge. His own research results convincingly demonstrated the power of sound and the "word". People and objects seemed robbed of an improbable amount of their weight[§]. So there are certainly connections to the old traditions.

An occult belief states that every sound has its own body zone, its own vibration field. Clinically proven today. It has also been established that breathing is dependent on the vowel conception with which you inhale, which can have a major influence on your physical and mental state.

LESER-LASARIO, creator of the "Original Signed Breathing"[**] has proven the influence of sound vibration on the human organism beyond doubt. Similar to the occult schools, he based each sound on a specific body zone. According to LESER-LASARIO, the vowels vibrate as follows:

I	Head, crown, frontal sinus;
E	Neck, larynx, vocal cords;
A	Lung tips;
OA	Breast, lungs;
O	Heart;
E	Diaphragm, liver, stomach;
Ü	Kidneys; Foregut, abdomen;
UI	Sexus.

[§] About this: Karl Spiesberger: "Runenexerzitien für Jedermann" (Hebeversuche – page 177-181) and in Hermetisches ABC, Volume II.

[**] B. M. Leser- Lasario: Textbook of the original vocal-signalling-breathing."

Similarly, LASARIO agrees with the occultist view that each vowel triggers a specific colour sensation.

Emotional imagination and facial gestures are important for him when inhaling. I requires a very friendly inhalation gesture, E a cheerful one, O and Ö are to be practised with a serious facial expression, U and Ü with a deep facial expression. With A, the facial expression is neutral. Clinical recordings confirmed that these inhalation gestures are not only psychologically but also physiologically observable. Every form of vocal breathing somehow affects the blood circulation. Medical judgements have confirmed this. There is no doubt that spoken and thought sounds have an echo in the body. Please try it once. Breathe in and concentrate on thinking I, on the next inhalation A; and so on.

Intuitively, LESER-LASARIO, prompted by his own suffering, took the path of mantramatics. His vocal gesture breathing built a secure bridge from the rational to the irrational, where esotericists, mystics and magicians have the floor. These, of course, go even further. They target the etheric-astral organism, the linga sharira, aura and chakras. It is not only the sounding vibrational waves of speech that animate the body, other potencies are also at play: they rise from the depths of the earth, come from the

The primordial grounds of the universe. The receiver is the sound magician, tuned to a certain wavelength, as it were. The runic practitioner knows of elemental power currents, of high and low rays, which, when used appropriately, even ward off adversity, subordinate the environment and events to the will, compensate for the lack of vitality and create healing. But he is not merely an antenna; if he knows how to polarise himself, he becomes a power-giving transmitter, sending the accumulated currents to the sufferer who needs them.

And the literalists go even further. They even claim that years of thinking in letters leads to mystical experiences, to an "awakening in the spirit", to the "Rebirth".

Preliminary Exercises

Basic Condition: Correct Voice Fit.

Incorrect pronunciation fatigues the organ of speech and strains the vocal chords. Hoarseness sets in, sometimes worse. The vibration field of the respective body zones only responds inadequately. The desired effect does not materialise. In most cases, the voice sits too low in the throat, it is flat, palatable, lacks any resonance and quickly leads to fatigue. Singers and actors know what it takes to finally get the voice "right". Of course, speaking technique cannot be learnt from books, but at least a few tips should help to sharpen your own observations.

Always place the sound as far forward as possible without tensing the throat muscles or irritating the throat. Everything should be nice and relaxed, just like in the relaxation exercises. Pressure, tension and forcing squeeze the air and constrict it, as it were. The voice "slips" backwards into the throat. The organ sounds unattractive, harsh, squeezed, without any modulation.

Conscious full breathing facilitates the physiologically correct position of the voice. It is also beneficial to exhale forcefully on F or Pf, or on the sibilant S. And always with appropriate diaphragmatic support. The air flows out of the throat and into the front of the mouth up to the teeth, carrying the sound with it, so to speak. Observe good speakers, especially actors of classical subjects. The half-sounds M and N contribute greatly to a good voice fit and head resonance:

a. M hum softly. Make the sound stronger. Let the sound ebb away. Swelling and subsiding. Repeat as long as your breath lasts.

b. The same as before, but now the M turns into an N and the N back to the M. Repeat this several times, alternating.

c. M swells and ebbs like a siren. Start soft and bright – become stronger and darker – end bright, friendly, pianissimo. (Also practise on M – N.)

d. After the resonance has become clearly perceptible on the forehead, occiput and chest, we practise with the vowel connection:

   ma – me – mi – mo – mu;

   na – ne – ni – no – nu.

   The umlauts and diphthongs are added later.

e. The nasal head resonance increases the sound connections even more, ing – eng – ang – ong – ung.

N and G merge into a single nasal intermediate sound. The main vibration field is the nasal zone. In addition to increasing resonance and improving the pitch of the voice, the above vibration exercises strengthen the facial and cranial nerves. On top of this, the organ gains volume, euphony and the ability to modulate, which is a big plus when dealing with people. Everyone likes to listen to a pleasant-sounding voice.

Speak, sing and hum the above sound combinations several times a day in all pitches and volumes. Include the consonants L and S. And never forget to exhale and inhale deeply, as always, without straining and tensing. Once we are prepared in this way, we can venture into the esoteric vocal exercises without further ado. Even if you still doubt their metaphysical side, the esoteric benefits alone make them worth practising.

This deepens the breath, increases oxygen intake and purifies the blood. Important glands are stimulated, the sound vibrations revitalise the body cells.

Physical and mental ailments improve. Concentration becomes sharper, more expressive and speech becomes more controlled. Power and harmony flow through our entire being.

The Vowel I

The I-tone revitalises the pineal gland, that strange organ that science knows nothing about, whereas for the metaphysician it is the be-all and end-all of any spiritual development, "the collection point through which everything that moves our senses and aspirations" must pass. Our entire consciousness is said to have its seat in this mysterious gland. The sense of intuition operates from here. The glandula pinealis, the "third or spiritual eye", the "mirror of the Almighty" is therefore the most fundamental organ. The coronarium is the "tertiary eye" that has been extinguished in modern man. The transformation from Eros to Lagos takes place through the I-tone. It sublimates the lower forces of the sexus and transforms them into mental currents. According to esotericists, it is based on a "solution motive".

Spiritual Exercises: I

It is best to assume the Is rune basic position. Stand upright. Feet at right angles, heels closed. Hands at the sides of the thighs. Head and spine in a straight line. Look at "infinity" or at the mirror image. Exhale deeply to F or S and concentrate on the sound I

Suck in the air. Sing and hum with wide lips and a friendly face I in all pitches and strengths that suit us.

We gradually switch all areas of the body into the resonance field of the I sound until finally every cell of our body, every molecule, the whole aura resonates. We pay particular attention to the vibrations of the palms of the feet and palms of the hands.

Low tones cause the feet to vibrate, high pitches vibrate beyond the head; quiet, barely audible humming benefits the aura. Rune researchers recommend practising for up to half an hour so that the sound vibrations massage the entire body thoroughly and the aura vibrates accordingly. However, do not overdo it! Voice fatigue or even the onset of hoarseness are warning signs to stop the exercise. If you can manage the time, practise in the morning

and evening.

Mentally tune into the sound vibration, feeling it in the individual body zones.

II.

Variants: Exercise above with arms stretched above the head. (The "extended all-circuit" of the rune practitioners). When the fingers are closed, the palms either point parallel to each other – or point forwards in a shell shape. The same applies to the Egyptian sit and the walk. In the latter case, hold the slightly cupped palms in the direction of walking. In between, in place of the I vowel, sing the runic sound Is or hum it barely audibly.

III.

In the "wave position", let the I flow from the highest note downwards and back through the whole body. Position: Supine position. Head and torso form a straight line. The closed knees are drawn up. The soles of the feet are fully on the floor. The wave position is also suitable for the other vowels.

IV.

Stance: Upright, facing north.

Right foot slightly forward. Right arm stretched horizontally at shoulder height. Hand bent at the joint, pointing upwards. Index finger raised, other fingers fisted. Back of the hand towards the body. Gaze fixed on the tip of the outstretched index finger. Left hand in the small of the back (at the coccyx chakra). Palm pointing outwards. Fingers closed in one plane. Breath: Introductory five rhythmic full breaths, then breath keep it short and I-Loud in light and dark timbre; swelling strongly, ebbing softly, depending on ability. Repeat five, ten, fifteen or twenty-five times. Finish the exercise with five rhythmic full breaths. Mentally tune in to

The absorption of power; the consolidation and expansion of the self-consciousness; the creative power, the spark of God within us.

Purpose: To overcome all kinds of weaknesses. This form of I-exercise is used in esoteric circles to draw strength from the cosmos and to promote the awakening of the coronarium. Those who have become sufficiently sensitive will easily feel the incoming waves of subtle energy. This applies to all sound practices. Furthermore, try to feel the increase in strength in the spine and the vibration in the head. Pay attention to the increased sensation of warmth at the crown of the head.

The well-known metaphysical researcher A. FRANK GLAHN claims to have warmed himself with the I-tone exercise even in the most severe cold. This sounds very similar to the Tibetans' tumo exercise.

The Vowel E

According to esoteric teaching, the motif here is that of expansion. Affirmative, sustaining, harmonious, that is the tendency of this vowel.

Physiologically, according to LESER-LASARIO, the E-type includes the throat, larynx, vocal cords and thyroid gland. The E vibrations – LASARIO reinforces them by adding M; for example: M m m e e h r – help with throat and larynx disorders, strengthen the voice and are secretion-promoting for glands and lymph vessels. S. A. KUMMER speaks similarly, recommending the use of the Eh rune for melancholy, inflammation of the glands and to dilate the lymphatic vessels. In addition to the physiological effect and the etheric flow of energy, the E – or better still the Eh rune – influences our astral sphere. The Eh rune exercise helps to curb instincts, desires and passions and prepares a favourable field for pure thoughts and desires. The Eh rune is a symbol of marriage, of union. It is said to have the magical power to merge "the two into

a spiritual, mental one".

Spiritual Exercises: I.

Stance: Upright. Legs moderately apart. Arms raised to the sides, horizontal. Palms facing down, fingers stretched together. Eyes closed for better concentration and internalisation.

Breathing: Start with six rhythmic full breaths; then hold your breath briefly and sing or hum the E sound six times, half aloud and sustained in tone. The lips form a narrow oval. Avoid a palatable overtone! Always draw in air through your nose with the idea of the vowel E. After each sung sound, take an inhalation with a soundless exhalation in between. Finish the exercise with six rhythmic full breaths.

Concentration:

a. Feel the power flowing out of the palms and down to the feet, which gradually flows around the body.

b. Focus your thoughts on growing, thriving, expanding, realising, consolidating.

Purpose: To consolidate a completed work or a job done; for everything that is to be widened, enlarged. To maintain an existing state. In other words, as a conclusion to spiritual exercises or actions where one wishes to hold on to a mood, a success, where development, increase, lasting organisation seem desirable.

II.

To intensify the vibration sensation in the individual body zones, it is advisable to combine the e-exercise with the following arm exercises.

Standing upright, while the E sound flows from the lips, raise the right arm up to shoulder height and from here slowly move it sideways down to the thigh. Do the same with the left arm. Thirdly, raise both arms and stretch them sideways, returning to the original E position.

III.

Exercise in Eh-Rune Position:

Stance: Left arm stretched diagonally upwards, right arm pointing diagonally downwards. The palms of the hands with the fingers together also point downwards. Feet right-angled, heels closed. Looking north.

Hum the vowel E for a long time, starting with the individual basic pitch, then vary: downwards to the lowest note, upwards, and so on.

Concentrate on absorbing the all-waves of life and love.

The Vowel A

High white magic powers are attributed to this vowel. A connects with the powers of the sun. It awakens the etheric heart centre and invigorates the thymus gland. According to rune researchers, the Ar rune symbolises the primal fire, the magical forces of light. From an exoteric point of view, the A has an effect on the organs of the chest and the heart. LESER- LASARIO prescribes A-type breathing for the lungs, bronchi and heart.

Spiritual Exercises: I.

Stance: Upright, spine straight as always (!). Feet at right angles or slightly apart. Arms raised above the head. Hands cupped and angled at the root. Head slightly tilted backwards, if possible towards the sun.

Breathing: Breathe rhythmically and fully three times. Then sing the vowel A. Lip position circular. The sound swells and fades. Make sure that the sound is in the front of the mouth and does not sound throaty or gummy. Twelve times in succession, always with a deep breath in between as with the vowel E; then lower your arms and remain relaxed.

Mental attitude: In addition to feeling the subtle vibrations in the centres of the hands and in the collarbone area, focus your thoughts on the all-pervading, all-encompassing energy in the universe.

the father-mother principle that generates and gives birth, which symbolises us in the light body of the sun. Awaken in yourself the feeling that leads to an understanding of this cosmic force, to union with the divine influence that exists in all of us. Let the following meditation thoughts come to life in you, which an esotericist has put into words:

"All-Father, you, All-Mother!

Exalted LOGOS,

give me of YOUR power, fill me with YOUR knowledge, with YOUR love!

I long for YOU, for LIGHT!"

II.

Further development of the *A*-exercise:

A. Combined with the sun prana exercise:

1. Phase: As in the sun prana exercise until the arms are raised and the hands are cupped.
2. Phase: Imagine increased prana intake while singing the A vowel.
3. Phase: Guide the sun prana drawn into the hands through the whole body; or intentionally direct it to certain centres, such as the solar plexus. Purpose: Increased charging with sun prana.

B. Combined with the sun prana exercise in conjunction with automagnetism:

1. Phase: Record the sun prana while singing or humming the vowel A.
2. Phase: After the sound has faded, inhale and draw in the

solar prana in the centre of the hand again without sound.

3. Phase: Transfer of the prana-charged ode to the body by means of an automagnetic stroke. Stroke after each singing of the vowel.

Purpose: Od-magnetic polarisation of the body and aura.

Logos meditation increases internalisation.

III.

Exercise in Ar rune position:

Stance: Body upright. Arms at your sides or stretched over your head; right leg stretched out to the side. The tip of the foot touches the floor lightly or is slightly raised.

A tone followed by a rolling R; hence the syllable Ar, which is so important in runic wisdom.

Purpose: To become aware of the inflowing solar power. The Ar rune protects you from the downward pull of sensual influences and offers protection against demonic, black magic forces.

The Vowel O

According to esotericism, the vowel O represents a "binding motif". It promotes internalisation. Its vibrational field is the solar plexus, which it activates, and the heart region. Exercises on O stimulate blood circulation and the function of the stomach chakra. According to LESER- LASARIO, they strengthen and elasticise the stomach chakra.

Heart. (But again, be careful with heart problems!) According to rune researchers, O also has a favourable influence on the pineal and thymus glands.

Spiritual Exercises: I.

Posture: Upright, broad-legged; arms raised sideways in a semicircle. The stretched fingertips point upwards. You can also practise in a cupped position with fingers slightly apart.

Breathing: Start with five rhythmic full breaths. Then sing the vowel O. Mainly in the low and middle registers.

Mouth position: small, oval.

Purpose: This pose is suitable for receiving the sun prana. O is related by many to the powers of the sun.

II.

Stance: Wide-legged. The arms form a circle at chest height. The tips of the middle fingers touch lightly. Sing or hum O for five minutes.

Purpose: To influence the organs encompassed by the arm circle.

III.

Posture: Stand with legs apart, feet diagonally outwards.

Place the backs of the fingers of the right hand on the palms of the fingers of the left hand; the two tips of the thumbs touch, forming a circle that rests on the solar plexus.

Elbows are angled away from the body. Head tilted moderately forwards. Look into the opening of the circle. Later close your eyes. Also practise in Buddha, Persian or Egyptian sitting. Sing the vowel O muted and let it gradually fade away. "Effect and purpose: The vibration of the centres of the hands communicates to the solar plexus. The forces flow inwards. The stream of thoughts calms down. Calmness and concentration are the result, a state of silence that can later be deepened even further through appropriate meditation.

IV.

In Othil rune position:

Posture: Legs spread wide apart. The arms are raised at the sides to form a square (O)- Hands either folded, cupped above the head, palms facing upwards – or pointing in an upward direction, with the thumbs forwards, and touch your index finger. Sing the vowel O (or the runic word "Othil"), rhythmically raising and lowering the square of the arm. The head is the centre of this vibrational field. Purpose: absorption of etheric forces.

The Vowel U

According to secret scientists, the vowels I – E – A are dominated by the forces of the "upper light", the O is already influenced by the lower sphere and the U sound belongs entirely to the "lower light". As the darkest vowel, it corresponds to the dark currents of magic. The U sound vibrates primarily in the abdomen, intestines and sexus. It can also be felt in the stomach area.

Spiritual Exercises: I.

Posture: Stand upright. The arms raised at the sides slide slowly down into the lower part of the body during the U- sound, forming the shape of a large U with the cupped hands. As the arms slide down, the U becomes increasingly darker in tone with a small round mouth position.

II.

The same exercise, but the gesture and sound are reversed. The arms – initially in a U-shape – are slowly raised upwards to the sides above the head, with the very dark U-sound growing into increasingly lighter tones.

III.

U is replaced by U I. Otherwise practise as above. Or: bring the arms down with the U becoming darker and darker, and bring them up again with the I becoming lighter and lighter. U I is to be regarded as an actual sexual sound. Its influence on the sexus has also been confirmed by esoteric researchers. The wave position is well suited to the U vibration.

In original round position:

Posture: Torso bent; back horizontal; arms and fingertips pointing to the ground. Facing east.

Purpose of all U and U I exercises: favourable influence on the abdominal organs. Increase in potency. High polarity of the root chakra.

Exercises in the Wave Position

Once the five vowels have been worked out well in the individual phases, we speak, sing and hum them in one go in the wave position. The total duration is ten minutes to a quarter of an hour. We inhale in a five-vowel rhythm, pause briefly, start at the highest possible pitch (I) and end, falling rhythmically, at the lowest pitch (U).

We practise the vowel sequence I E A O U; then the sequence I E O U A. We let the sounds vibrate through the whole body. Over time, the combination of vowel, pitch and volume enables us to intentionally direct the sound vibrations to the individual regions of the body.

This concludes the basic spiritual exercises of the five primal sounds.

Possible crises, head pressure, dizziness, slight stitching and tugging in the chest and ribs – if not caused by incorrect phonation or overstrained practice – are signs that the organism is

endeavouring to purify itself, the blood is cleansing itself, new cells are replacing dead ones. Sometimes even this process of elimination can result in ulcers. Body care should now be taken all the more seriously. Daily complete washing, one or two hot baths a week, oiling the skin, deodorising the aura.

Furthermore: Natural lifestyle. No artificial, chemically contaminated food! Instead, plenty of sun-grown, sun-ripened food. Only the plant, the great alchemist, transforms the forces of the earth, the prana of the air, the vitality of the sun, into a state that is beneficial to our body. Let us remember this with every bite of natural food, with every deliciously fragrant fruit, every dish of vegetables not cooked to death, every piece of bread.

Unfortunately, the body still needs so many animal substances. At this stage of our work, however, the consumption of meat should be reduced to a minimum. The less the body is contaminated with decaying animal corpses, the better a sounding board it is for the etheric forces awakening within it. Moreover, from the point of view of esotericism, the killing of innocent, conscious living beings is something absolutely reprehensible. (Explained in more detail by the author in "The Problem of the Animal Soul").

It is very beneficial to switch on fasting days, at least the much-vaunted morning fast up to two or three hours after getting up. The digestive system needs to be relieved from time to time. Another rule is: never practise on a full stomach. A stage in the process of development has now been reached where the poisons of pleasure should recede far into the background, as should sexual matters. But all without ascetic compulsion. Asceticism is unnatural and is based on repression. Sooner or later it takes its revenge from the unconscious. The transmutation releases instinctual tensions. The vowel I can be used as an extension, preferably in the Is- runic position. The excess forces are accumulated in the lower abdomen and channelled upwards in the usual way when the vowel is sung.

XI

Mantramatics

Recording the M-waves / The Isis Exercise / The Sacred Syllable OM

The practice of mantramatics is closely linked to the spiritual exercises of vocal breathing and runes. The latter form numerous possibilities for mantrams for practical life purposes*.

The word mantram, or mantra – the term comes from Sanskrit – has multiple meanings. Even a single word, a simple syllable, can be used mantrically. The best known is the sacred syllable OM.

Mantric concentration formulas, self-commands and meditation spells are often used, provided they fulfil the sound rhythmic requirements for this. Magic formulae, blessings, sacred sayings and invocations are also closely related to mantramatics. Frequent repetition of a mantram is said to have magical effects. Mantrams with many elongated vowels are considered to have a particularly harmonious effect. Probably the most popular of the Eastern mantrams apart from Om is "Om mane padme hum". Translated: "O jewel in the lotus;" in a figurative sense: "O my God within me." It connects with our higher self, with the divine power within us.

Some mantrams are based exclusively on sound magic, while others connect with archetypal elemental powers. They create thought forms, impress the unconscious, awaken dormant powers, mediate contact with the divine principle inherent in us. They establish a relationship with transcendental fields of force. Thus the secret teachings "Om" and "Om mane padme hum" are "spiritually related to cosmic forces". Western esotericists – in accordance with LESER-LASARIOS empirically tested theorem of the vibrational field – teach that Mantrams increase the function

of important endocrine glands, especially the pineal gland, the epiphysis (pineal gland) and the sex glands; but they go much further by emphasising emphatically: Mantrams strengthen the nerve ether, awaken the chakras and switch on to cosmic wave realms.

In order to preserve the phonetic context, each mantram should therefore be practised in its original language. In any case, the meaning and significance must be clear to the practitioner, especially if a mantric saying is also the subject of a meditation.

[Examples can be found in "Runenexerzitium für Jedermann" by the author.]

Recording the M-Waves

The Western mantra practitioner PERYT SHOU asserts that with the help of the consonant M, and the mantric syllables formed with it, it is possible to pulsate the etheric organism with waves that originate from the fixed star worlds, probably from the constellation of Orion. SHOU called them "M-waves".

Runic gymnastics and runic mantramatics are based on similar views. Here one speaks of runic currents and all-waves.

Spiritual Exercises:

1. The Aries Motif of Ancient Esotericism

Posture: Upright in the shape of the man rune. Feet closed. Arms outstretched diagonally sideways. Hands bent at the joints. The palms of your hands form an open bowl.

Exhale and inhale: three deep, rhythmic breaths.

M (also the syllable Lam and the runic word Man). M and N in nasal pitch. Stretch the bridge of the nose like an eagle. Raise the eyebrows slightly. Pull down the lower part of the nose. After PERYT SHOU, bend the nose or nasal flexion. Let the sound

vibrate nasally in the region of the nasal cavity and direct it upwards to the frontal sinus, gradually straightening the upper body. Repeat the M sound or the mantric syllable five times.

The best time to practise is during the hours of sunrise, especially on Sundays.

Mental attitude: absorbing the M-waves flowing in from the universe, or as a man-rune exercise: absorbing the all-waves or the man-rune forces. Feel how the cosmic currents radiate into the back of the head on the one hand and flow along the spinal cord – on the other hand, how they are sucked in by the palms of the hands and flow through the arms – and then both waves, those of the head and those of the hands, unite in the sympathetic nervous system and flow downwards through the thighs, calves and feet, flowing into the earth.

The suction of the force currents with the palms of the hands must be done with the greatest concentration. Pay attention to the suction sensation in the centres of the hands. A little distilled water or pure alcohol in the palms of the hands makes it easier to absorb the radiant energies. The repeatedly requested attitude to life is also important here. Pure thoughts and feelings promote the unification of the cosmic radiant power with that of the personal vibrational field.

These exercises require at least seven days of sexual abstinence beforehand and a meat-free diet.

Purpose: To increase body resonance and create a strong vibration field. Revitalisation of important centres in the head, especially the pineal gland. Strengthening of the od- magnetic radiation. Absorption of cosmic rays, the M-waves or the Man rune current. Awakening of subtle principles in the fluidic organism.

2. Recording the M-Waves in a Standing Position

Posture: Upright. Extend your arms in front of you at chest height, in the same axial direction as your right-angled feet. The palms face downwards; they may also face upwards in this case.

Exercise progression as before with one.

3. Recording the M-Waves In a Kneeling Position

Posture: Swastika position. Head tilted slightly backwards. Eyes closed. Arms at the side of the body. Hands cupped and pointing forwards. Fingertips touch the floor. Exercise procedure as for one and two.

The Isis Exercise

According to various esotericists, the mantric practice of the word Isis is a rudiment of ancient Egyptian moon worship and favours the absorption of lunar powers. Exercise: Posture: Standing upright, legs wide apart, toes pointing outwards. Face to the east – better still, towards the waxing moon or its full disc. Arms and hands as follows: Upper arms horizontal at shoulder height. Forearms bent at the elbow, stretched vertically upwards. Hands also at right angles. Fingertips point outwards.

The cupped palms point upwards. The tips of the feet are in an imaginary line with the fingers. Exhale and inhale deeply: three deep, rhythmic breaths. Followed by a long I sound that ends in the syllable Sis:

Isis can be practised mantrically in many different ways:

a. Long "I" sequence, ending with a short "sis". (Iiiiiiiii – sis)

b. Speak or sing the long I-sequence and the syllable "sis" also long and according to the laws of vowel breathing. (liiiiiii-siiiiiiis)

c. I sound short, "sis" long (or vice versa) with emphasised S vibration. (I-sssssiisssssssss)

Each time you say Isis, rhythmically lower your bent arms a little so that after repeating the mantram nine times, your upper

arms rest at the side of your chest and your forearms, still pointing upwards, lie close to your ribs. The hands remain cupped in a right angle pointing outwards.

Mental adjustment: Feel the fine vibrations in the palms, spine and crown of the head. Pay attention to the warming of the latter.

Intended as a moon prana exercise: concentration on absorbing the moon prana.

Purpose: Revitalisation of the hand and head chakras including the pineal gland.

When consciously charged with moon prana: Strengthening of personal magnetism. Increase in sensitivity. Promotion of mediumship and other psychic abilities. The Isis exercise is incorporated into magical rituals by ritualistic circles.

Exercise time: After sunset. Most effective when the moon is waxing or full. Where location and season permit, practise with a naked upper body or completely unclothed.

The Sacred Syllable OM

There are many mysterious allusions to the true meaning of this mantric syllable. Strictly speaking, OM is a disguise. AUM is the correct term and symbolises the Absolute-Revealed. Or in the words of H. P. Blavatsky: AUM represents "the forever hidden triune differentiation, not out of but in the ONE Absolute..." AUM "is the ray of unity or Atman". It places the human being in a higher state of vibration and gives him high spiritual powers. According to Indian esotericism, AUM encompasses all concepts, all aspects of the Godhead. This is probably why it is said to be composed of the final letters of the Indian Trimurti (Brahma – Vishnu – Shivam). Understandably, it is also related to the higher triad: A to the Atmic, U to the Buddhic and M to the Manasic principle. Or again according to another version, where OM is spoken as AOUM, A symbolises the great divine power, O

represents the mediating medium, while U points to the end that awaits us. M represents the conclusion and also enables us to absorb cosmic forces.

A lot depends on the right pronunciation. Unfortunately, the West cannot boast all the possibilities that the East knows. The sacred syllable can be pronounced as O MAUM and AOUM. In the latter, the light A turns into a short O, which is immediately followed by the U.

Esotericists, who have deep insights into the nature of mantramism, assure us that this syllable enables us to influence people and extrasensory beings.

OM represents an invocation of the inner human being, our true I – am. The sound, vibrating in every true mantram, is "the most powerful and effective of all magical mediators", as Madame Blavatsky says. It is "the first of the keys that open the door of communication between the mortal and the immortal".

Spiritual Exercises: I.

Influence on oneself:

O very briefly;

M humming for a long time with a corresponding resonance, especially in the head. OMMMMMMMMMMM

II. Impact on the Environment:

O elongated, open;

M in the same length. OOOOOOMMMMMM

OM can also be practised analogously as AUM and AOUM.

Posture for exercises I and II: Egyptian, preferably Buddha posture, especially for meditations that serve internalisation and strive to become one with the superego. Other postures are also permitted. For example, the man-rune position.

Application and effect: Serious studies, retreats and meditations should be introduced and concluded with this short mantram. Those who practise cult magic may also use it accordingly. OM sets the psychic particles, and even more so the fluid particles, in vibration. It promotes repercussion with other people and out-of-body forms of power.

III.

Transition to the mantric meditation formula:

Furthermore, a synthesis of mantram, concentration and meditation would be desirable – although this presupposes a considerable degree of maturity. The mantram produces sound vibrations, concentration and meditation evoke thought vibrations; aspirations of the unconscious, or better the superconscious, are released, forces of a transcendental nature flow towards us.

For mantric practice, PERYT SHOU recommends the following exercise based on his own experience.

a. Stand upright; arms raised slightly forwards; palms pointing downwards. Chant OM with a humming nasal M reverberation, while at the same time trying to feel yourself in this sound and harbouring the desire to become one with the elemental force in a vibration, to connect with it within, in the heart.

b. Practise OM again in the aforementioned manner; visualise an attracting force in the heart as the M reverberates. Straighten the body (spine!) under the M reverberation; tense the bridge of the nose like an eagle (nasal flexion!); if possible, do not let the breath pass through. Observe yourself objectively. Concentrate on the heart, on the spiritual attraction, on cosmic love. In this phase of the exercise, the M should involuntarily change into an N and be heard as such in the body.

c. If the above is successful, the N appears, then one speaks OM-MEN and then leads over to the mantram OM-

MANI = O MY WILL and immerses oneself in this "will manifesting itself as the primal law of all things". In addition to OM, the syllables I A M and MAN should also be included.

However, do not approach mantramatics until you have worked on Section XV (Awakening the Inner Power) and Section XIX (Expansion of Consciousness). For the time being, the practice of vocal breathing will suffice.

In the same way, put aside what you currently consider too occult, too far-fetched, too improbable. For the time being, be content with the exact reasons given by LESER-LASARIOS and the clinical judgements of the doctors who tested his method. Also the reform physician Dr med. et phil. H.

LEMKE should be remembered in this context, for whom illness means nothing other than "decelerated vibration", "wrong rhythm". In order to restore the correct cell vibration and more lively "molecular movements", LEMKE advises the man-rune posture (without labelling it as such, however) and the mantram Om mane padme hum!

After all, phonetic practices are not a fantasy. Open-minded scientists have long been in favour of them. They help to maintain and improve health and at the same time strengthen us for the battle of life.

XII

The Law of the Spiritually Awakened

"Do what thou wilt and desire what thou shalt ".

Krishna, the God-consciousness, demands of Arjuna, the human being, as the Bhagavad Gita proclaims. "Do what you will!" Strivers after Krishna also made the same demand. From now on, check every impulse that urges you to act to see whether it really stems from your true will.

Learn to recognise your very own will. Listen to yourself when the stillness of silence envelops you.

Make a strict distinction between spirit-will and instinct-will. Objective observation will show you the great difference between your actual will and the impulsive impulses to which you have subjected yourself up to now.

Do what you will! Shout these words to yourself when a decision threatens to cause you difficulties.

Start right away with the everyday things. With your goals, wishful planning, the evening meal. Relentlessly expose the shells that conceal the spiritual will. No excuses are valid! Excuses must remain silent. Away with the obstructive contradictions between decision and action.

Think objectively: what haven't you already planned to do? Maybe get up an hour earlier in the morning. Better utilisation of time. Tighter organisation of individual work processes. More order. More precise realisation of the exercises undertaken. Curbing the flow of speech. Silence at the right time, in the right place. Abstaining from an indulgence, a cigarette, a glass of alcohol, a gallant adventure.

Giving up a gruelling, agonising passion. This is where it counts! Do what you will!

Do not abandon a project until you have mastered what is

harmful. Subject your feelings, thoughts and actions to the control of a steel-hard will.

"Do what you will" is the iron law of divine compulsion, the commandment of the highest, inviolable ethics.

However, anyone who takes the view that "do what you will" entitles you to live life to the full, to let yourself go without restraint, is in trouble.

Anyone who seeks to escape the lowlands of life and works on himself accordingly will realise that body control, high polarity of the radiation aura and other, certainly very necessary spiritual exercises alone do not do the trick, nor does the theoretical knowledge of the finer 'parts of being; indeed, that under certain circumstances it can even become a danger if knowledge and ability are in the possession of an animal man who continues to succumb to his instincts. Only the awakening to the will of the spirit (the immanent divine – esoterically interpreted: the dominion of the triad over the quaternity) is the guarantor of the spiritual will.

Right Development

Only those who succeed in getting in touch with their inner strength – as we show in section XV – can master drive and life. It all starts with the hard work of DOING what you WILL. From today onwards – we make ourselves this promise – let thought, word and deed be subject to this incorruptible law.

Any other point of view switches us off.

From now on, the motto is: not instinct, but spirit, no having to, just WANTING to.

The Eternal Triad

One more thing should be noted: the great aspects of nature, science, art and life; the divine triad: wisdom – beauty – strength.

We also strive to realise this in everything we do.

We see this trinity in everything that is true, great and sublime. No beauty without wisdom. Only the observance of the laws of harmony, rhythm and symmetry, which are wisdom in its highest perfection, lend the work this imponderable, that which cannot be expressed in words, precisely that which we perceive as beauty. But where wisdom and beauty greet us, the third aspect of the divine resounds audibly: the strength.

Strength is power that shakes, captivates, captivates, draws us into the spell of the beautiful, the sublime, the wise.

No beauty without wisdom and strength, no wisdom without its sisters. We perceive all wisdom as both noble and beautiful, compelling us with irresistible force. Only strength all too easily eludes its companions, and woe betide the blinded who fall for it without the blessing of others. Blindly destructive violence is strength devoid of wisdom, cruel tyrant, without a trace of beauty.

Always be mindful of this: Whoever strives for strength, develops power within himself, first awaken a sense for the sublimity of beauty, which is both goodness and love, and draw from the wisdom of Born, so that he does not lose himself in ignorance to dark forces.

Let will always be paired with wisdom, never violating the good, the beautiful, never disturbing the harmony of divine order, always fulfilling the all-encompassing law of love.

XIII
Increasing Personal Magnetism

Closing the Circuit / The Automagnetic Practice / A Second Kind of Self-Magnetisation / Conscious Drawing In of Etheric Forces / Cleansing (Deodisation) of the Aura / The Od Mantle / Od Protection During Sleep / Od Cleansing (Deodisation) of Objects / Anodisation of Objects / Magnetisation of Objects / The Pendulum Test / Recording the Geomagnetic Currents / Self-Magnetisation on a Runic Basis

Nothing is more necessary than "personal magnetism". If it is lacking, there is also a lack of well-being, drive and success.

Anyone who wants to help a suffering fellow human being needs a considerable surplus of radiance. Magnetisers know this. In addition to the term "animal magnetism", the term Od.

Is this one and the same type of radiation or are they two different types of radiation? Even among experts there is no complete agreement on this. We are even confronted with two other terms: electrism and helioda.

Let us not be confused by the different names. What is certain is that a subtle radiation exists; it is inherent in every body.

A fact that goes far beyond the discovery of the physician MESMERS (1734-1815) and the theory of animal magnetism that he founded. Countless experiments with sensitives of both sexes led to the discovery of animal magnetism around the 19th century.

It was the Viennese scholar Baron von REICHENBACH, who lived in the 19th century, who proved that every body is surrounded by a radiant aura, be it human, animal, plant or mineral. He named this fluid, which unfortunately can only be

perceived by the sensitive eye, Odin – Od[††].

Traditions prove that the ancients had long been familiar with this power.

Power breath, prana exercises, vocal, rune and mantra practice, transmutation of sexual power increase the power of radiation.

However, there are also special retreats for automagnetic self-treatment to balance the odmagnetic field of tension and increase its power. Experience has shown that the human body is a bipolar force field. Accordingly, the body must be crossed-armed when self-magnetising.

Closing the Circuit

An excellent remedy for calming and eliminating nervous states. Above all, exercise d) has repeatedly helped me personally with

fever conditions. Each of the described contact closures prevents unnecessary power output and equalises displaced current voltages. Relaxation and silence exercises should be ended with one of these. It is also advisable to close the circuit in this way before going to sleep. According to the experiences of so many people so far, there can hardly be any question of short-circuiting the body tensions, as someone once wanted to know. It may occasionally happen that touching each other's fingertips is not particularly pleasant; this is usually a sign of strong sensitivity. If this is the case, simply place the uppermost phalanges of the fingers on top of each other or choose another of the contact closures given here. Good relaxation and deep breathing are prerequisites; the meditation breath may also be used,

a. The spread, slightly tightened fingertips approach each other very slowly from the width of the chest and only touch gently at first. Gradually, fingers and palms are

[††] In more detail in: K. Spiesberger "Die Aura des Menschen".

placed together as if in prayer. Forearms horizontal to the last ribs, hands pointing vertically upwards (as seen on Indian statues). The eyes rest motionless on the fingertips or are closed. It is sometimes recommended to moisten the palms with salt water or to place a flannel cloth soaked in salt water solution between them.

b. Do the same; then fold your hands. The tips of the thumbs and little fingers touch moderately. The clasped hands rest on the solar plexus. Both exercises can be done standing, sitting (Egyptian, Buddha or Persian seated) or lying down. Focus your attention on the current circulating in your hands.

c. Left hand on the solar plexus, right hand – with fingertips pointing towards the left shoulder – on the heart.

d. The crossed arms embrace the abdomen; palms on the soft tissue. Always cross your legs when lying down. Place the left heel on the right instep.

The Automagnetic Practice

We then treat our body like a bar magnet. We carry out this simple practice for at least a month and repeat it later as often as we like. The exercise is not time-bound. It would be good to magnetise yourself twice a day, in the morning and in the evening. Before starting, clean your hands thoroughly in warm soapy water. Take off restrictive clothing, especially pure silk, which is said to have an insulating effect. The same applies to metal objects. It is best to practise unclothed, at least with arms and legs uncovered. Again, the condition is to be relaxed and breathe deeply.

Always exhale during the stroke; inhale when raising the arms to the starting position. Hold your breath during the brief placement of your hands before stroking.

Pause briefly between inhaling and exhaling and throw your

hands off after completing the stroke, as if there were drops of water on your fingers. Diffuse blue or green light makes it easier to concentrate.

It is also essential to bear this in mind: Egoistic, disharmonious thoughts impair the goodness of magnetism. Even then the radiant power is still strengthened, but the radiant aura becomes impure. Sensitive people who react strongly to sympathy and antipathy realise this immediately and avoid such a patron. People treated with healing magnets suffer mental and even physical damage if the magnetopath is of an unfair character. We first strengthen the radiant power of the arms and hands.

Strokes along the left arm: Breathing deeply, we raise the right arm with a fisted hand sideways in an arc, over the head, lower it to the left shoulder, open the hand, grasp the shoulder bone and hold the breath for a few seconds. Then – exhaling! – slowly stroke the arm downwards, beyond the hand and fingertips; the strokes of the latter become slightly faster. Follow this with a flinging movement of the hand and hold your breath. Repeat the process seven times with direct contact between hand and arm and the same number of "hovering strokes". Distance from the body up to ten centimetres and more.

Strokes along the right arm: In the same way with the left hand.

Strokes along the whole body: Then raise both arms in a sideways arc – inhale! – Cross your arms at face level, place your palms near your ears, fingertips on your temples. Hold your breath briefly. Exhaling (!), stroke sideways down over the face, neck, chest, abdomen, thighs and feet. Finally, speed up the strokes again. After the usual flinging movement, raise your arms again in a side arch, cross them and place the palms of your hands on the front of your face. Stroke along the front of the body, from the head to the feet in the familiar breathing rhythm. Alternate seven times to the side and seven times to the front with direct contact and just as often with "floating handles". If there is not enough time, we content ourselves with three strokes each.

Influencing the back of the head and forehead: Left hand flat

on the forehead, right hand on the back of the head. We close our eyes or direct them steadfastly to a point on the wall or the root of the nose. With the idea of increasing strength and harmonisation, we calmly breathe in and out seven times. Followed by a shaking motion of the hands.

Influencing the solar plexus: Then left on the stomach area, right flat on the back opposite.

Strokes along the whole body without touching (floating grips). Start very close to your body and increase the distance with each stroke as far as your arms allow. Spread and bend your fingers slightly. Front and

Side front: seven to twenty-one strokes each, depending on the time available.

Closing the circuit: Remain silent in the three (or seven) times breathing rhythm, imbued with the awareness that the odmagnetic radiance has increased significantly and that with each automagnetic exercise this increase will benefit us more and more in our professional and private lives.

A Second Type of Self-Magnetisation

Lying down. Head: North. Feet: South. Eyes closed Arms on both sides of the body. About five minutes of relaxation and meditation breathing. Then place the palm of the left hand on the forehead and the palm of the right hand on the solar plexus. (You can also try the other way round.) Continue to relax and meditate with the feeling of calm – strength – harmony. Again for five minutes.

Hands crossed at the front. Stroke slowly up to the knees. Shake off your hands and return to the starting position in a wide arc.

Breathing during the stroke: Stroke 1-5: Exhale, consciously breathing away all bad radiation and disharmony. Breathe in

strokes 6-11 (later increasing up to 24 strokes).

Power absorption: Joyfully feel how the od-magnetic power increases more and more.

Place left hand in the neck (cerebellar region) (or forehead grip). Right hand: heart area. Fingertips of the right hand point to the left shoulder. Five minutes. Close the circuit. This practice balances polar tensions and eliminates physical and emotional dissonance. We do it not only in the morning or evening, but also during the day, whenever fatigue, excitement or other unpleasantness causes a loss of strength.

Conscious Drawing In of Etheric Forces

Of course, self-magnetisation is even more effective if we don't leave it at that with our powers alone, but reinforce them from the outside.

In this case, we draw in etheric force with the palms of our hands at the moment of lifting them up, fist them, bring them down to the body, open them and radiate the fine forces stored there while stroking. Much depends here on a trained imagination.

A connection with the sun prana exercise is beneficial. Those familiar with runic wisdom strengthen their magnetic field of tension through runic forces by simply combining the automagnetic practice with corresponding runic exercises, especially those of the Is and Man runes, as we will show in an example below*. The more persistently we practise, the more "personal magnetism" we achieve.

[More about this: Karl Spiesberger "Runic retreats for everyone".]

Cleansing (Deodisation) of the Aura

As clairvoyants want to realise, numerous fluidic formations, which look like thistles, are attached to our etheric body, mainly to the health aura that dominates the body; mostly excreted etheric substances of other people, which we catch in our contact with them.

Highly sensitive people are often inexplicably uneasy about such foreign substances.

We quickly remove such fluids that contaminate the aura with a few appropriate strokes, which in turn are preceded by thorough physical cleansing.

We stand upright, equalise all muscular tension and breathe deeply and fully in and out in the usual way. We now squat down. The fingertips touch the floor with the arms at the sides and the backs of the hands lightly touch the feet. Inhaling deeply, we gradually straighten the body and perform a demagnetising stroke (distance 5-20 cm) sideways up to the temples and over the head. (The backs of the hands point towards the body!) Arms in a wide outer arc to the starting position (do not forget the sling movement)!

Place the back of your hands on your heels. We stroke over the calves and buttocks towards the back, under the shoulders, up to the neck and back of the head.

Place the back of your hand in front of the tips of your toes. Inhaling deeply again, we stroke up the front of the body, over the face and head.

We repeat the entire process five or seven times. The plastic imagination is focussed on removing all disturbing, contaminating fluids and psychic foreign substances. It is advisable to shake your hands over a bowl of water. Finally, clean your hands well and oil your body.

The aura should be cleansed every morning and evening, in between when we have been in close contact with many people (traffic, theatre, cinema, meetings). Another form of aura

cleansing is swabbing:

With moderately spread fingers, brush close to the body – starting at the head – downwards to the feet. Palms facing the body. The strokes are made on all sides as far as you can reach. The back of the body from the back downwards over the buttocks, thighs and calves. One stroke is sufficient for each part of the body. It is also possible to anodise each other in a similar way.

The Od Mantle

A tried and tested method that prevents od-magnetic force loss and protects against the penetration of harmful fluids; however, it requires a highly developed imagination.

a. Three full breaths with relaxed posture. Adjustment for closure, protection and defence.

b. Raise your arms sideways. Place your hands about two centimetres

   Place one on top of the other. Place the palm of your left hand on the back of your right hand. Close your eyes. With each exhalation, visualise how the Od flows from the crown of the head and clusters between the head and the palms. Sensitive people will notice an increased sensation of warmth.

c. After breathing deeply again, hold your breath and condense the accumulated Od even more, then exhale and guide the Od along the body with your hands at a distance of about ten centimetres, enveloping it as if with a cloud. The fingertips point towards each other. Middle fingers almost touch each other. In the following smears, the distance between the hands and the body can be up to twenty centimetres or more, as if you wanted to place layer upon layer of Od around the body.

Stroke guidance:

First stroke to the shoulder, second stroke to the solar plexus, Third stroke up to the feet (squat). Repeat a total of three to five times. Always perform the strokes while exhaling. Guide the Od force around the whole body.

If done correctly, at the end of the exercise we will have the feeling of being surrounded by an impenetrable armour that nothing harmful to us can break through.

Reinforcement of the outer shell:

a. Irradiate the most important centres (at a distance of ten centimetres) with your fingertips. Observe polarity! Important are: Crown of the head, root of the nose, heart, solar plexus, sexual zone; i.e. everywhere where chakras are located.

b. End the exercise with repeated dynamic deep breathing and strengthen the Odic protective sheath with the prana absorbed from the air, which is also recommended in combination with runes.

c. Formation of an egg-shaped impenetrable shell enclosing body and aura with the help of the plastic pictorial power of thought.

Whenever we go out among people, especially before important meetings, discussions and the like, the od mantle must not be missing.

Od Protection During Sleep

More than we realise, we are exposed to uncontrollable influences while we sleep. Before we fall asleep, we therefore concentrate on defence against everything negative, wherever it may come from.

We close the circuit. Place the palm of the right hand on the solar plexus at a distance of ten centimetres. Left hand on the back

of the right hand. Let Od flow out of the stomach area and accumulate it in the usual way for seven breaths. Using our imagination, we divide the Od into two streams.

We guide one Od current upwards to the chest and head and direct it via the back of the head into the neck and back area; we direct the other downwards to the feet and upwards via the back of the knees and buttocks, also to the back, where both currents unite. With each exhalation we widen the fluidic field around the body until it finally fills the whole body. – Note that the hands rest unchanged over the solar plexus.

After a short period of relaxation, go to sleep with the certainty of being protected.

Od Cleansing (Deodisation) of Objects

It is too little known that inanimate objects, especially if they have been in close contact with sick or ill-disposed persons, can be very harmful to us. According to the odic doctrine, objects can be treated in the same way as living creatures. You can cleanse and recharge their odic shell. It is good to deodise important objects in our environment from time to time. A very simple manipulation:

You place the object in question in front of you on a surface that has also previously been deodised. It is recommended that you face south. Now stroke the object from right to left with your right hand – palm facing the object – without touching it. Concentrate exclusively on removing any foreign od that may be attached to the object. With all your strength, your hands suck in the fluid that does not belong to the object and release it again when you throw it away. Always taking into account the known breathing sequence.

Larger objects are best cleaned with both hands. It is advisable to hold the palms of your hands together over the centre of the object and make a strong stroke to the right and left with one hand and repeat this procedure a few times. In a third type of

deodisation, the backs of the fingers are placed together along their entire length rather than the palms. The fingertips therefore point towards the chest. Otherwise, nothing else changes in the process. Where possible, expose the object to be decapitated to moving air or flowing water for a while. Both elements have a strong deodising effect in this state.

Anodisation of Objects

We now charge any object with our radiation infusion.

A few rhythmic breaths loosen the body's oxytocic force, which our now well-trained imagination directs into the palms of the hands. During the inhalation, the right hand (or both hands for larger objects) rests for a few seconds,

Centimetres above the object and remains above it during the short breath hold, while in the hand and fingertips

The od is further condensed.

Exhaling, the stored fluid flows onto the object. After the usual shaking off, the fisted hand returns to the starting position and the procedure continues. Five to seven repetitions are usually sufficient.

Some take into account the original cosmic numbers on which the sexes are based, five and its increase for men and seven and its multiple for women.

Smaller objects are conveniently held in a clenched fist and soaked with Od.

Always keep your hands loose in the joint. For larger objects, make sure that the entire surface is actually covered when brushing.

During inhalation, it is advisable to close your eyes for better concentration, but open them during exhalation and at the same time keep your eyes fixed on the object being treated.

It is considered very important to consciously direct the Od force, which radiates in spiral-like vibrations. If there is insufficient concentration – as observations by sensitives have shown – these rays lose tension as soon as they emerge. The spirals wind up and soon dissipate in all directions. However, this is not the case with intentional emission, where the odic spirals are considerably smaller and denser. They run strictly in a straight line in the direction emitted. Pictorial design is the be-all and end-all!

Magnetisation of Objects

In contrast to the usual single-core, the polarity plays the decisive role here.

Objects to be positively charged rest in the left hand and the right hand magnetises.

If the charge is negative, the hands change.

Let's take a glass of water as an example. As a result, it stands on the palm of the left hand. – The slightly spread fingers of the right hand are almost touching the top edge of the glass.

Each time we exhale, we press the magnetic life force into the water with the strongest concentration and the corresponding wishful thinking.

After repeating this five or seven times, lift your fingers a few centimetres and repeat the above procedure.

Then, exhaling, we stroke a few times just above the surface of the glass, again pressing the magnetic fluid into the water, as it were, gradually closing the spread fingers and fist after each stroke, extending the arms in the usual outer arc and returning to the object of the experiment. – Repeat this stroke twenty-one or more times.

Blowing increases the transmitted magnetism. (Breath: warm, positive – blowing: cold, negative.)

Water, positively treated, has a stimulating effect; negatively magnetised, has a calming effect.

REICHENBACH and his followers deviate in the relationship of polarity differences. On the right, they consider Od-negative, on the left Od-positive.

There are various opinions that this contradiction can be explained by the gender-related, different od-magnetic positioning. Seen in this way, the man vibrates positively on the right and negatively on the left; vice versa for the woman.

The pendulum researcher A. FRANK GLAHN advocated a double polarisation peculiar to every human being. The general odpolar radiation, which is the same for men and women, and a gender polarisation peculiar to men and women.

The Pendulum Test

To determine the strength of your own radiation capacity, the following test is often recommended:

Take three identical flower vines. Every day you magnetise one positively, the other negatively, while the third is left untreated to grow naturally. It goes without saying that otherwise the conditions must be the same for each vine. Success will become apparent after a few weeks.

After each anodisation or magnetic manipulation, balance the power output by deep breathing, prana or rune exercises. Pendulum test

Sensitives are rarely on hand to determine the strength of the magnetic charge by the taste of the water or even to see the odic glow in an absolutely dark room; odic objects are easier to test with the sidereal pendulum. Although not all of us are able to use a pendulum, there are many who enjoy this gift. The sample is quickly made.

A ring without a stone and a smooth thread twenty centimetres long tied to it will suffice for the time being. Later, of course, it is better to buy a proper pendulum.

The end of the thread is held with the index finger and thumb of the hand. It can also be looped around the nail phalanx of one of the fingers. It is best to try out the pendulum grips one after the other.

Now we hold the ring or pendulum over the object that we wish to anodise or magnetise and ask about the strength of our ode that is attached to it. The deflection should only be slight, especially if we have not touched the object too often.

After the initialisation we ask the same question with the same pendulum position. Now we will see how strongly the amount of odour just transferred influences the pendulum. Before we cleanse an object of foreign fluid, we ask the pendulum about its strength. It is very likely that it will start to swing more or less strongly. However, once the deodisation has been completed – provided it was thorough – nothing will disturb it to a standstill. The prerequisites are relaxation, an absolutely calm hand position and the elimination of all thoughts that could interfere with the experiment, i.e. nothing should be expected! If your thoughts are completely calm, leave the rest to the pendulum after asking the question.

Be patient if the pendulum attempts are not immediately successful, but if the pendulum still does not move after repeated experimentation, you must unfortunately consider yourself unfit to pendulum. Certainly, even then there is still a chance for this or that person to become able to pendulum with increasing sensitivity. However, it should not be too difficult to find a suitable person in our circle of acquaintances to check the pendulum for us. We interest him in these experiments, but without letting him in on our actual training. We remain stubbornly silent about the path that will lead us out of the masses, which is to be understood as a "common crowd". The masses include everything that conforms to the conventional, no matter how pompous it may appear in the world, no matter how illustrious its name. Wealth, position, academic honours do not

exempt from massification. Cultivate this gift if you prove to be able to commute.

The pendulum provides information in both the inorganic and organic realms. It distinguishes the natural gemstone from the synthetic one, even if the imitation is the most refined imaginable. It indicates the strength of our life force, the vibrations of the chakras, detects centres of illness, tells us whether the remedy we are considering is really beneficial for us, reveals our character down to the most intimate level; sympathy, antipathy, love inclination: it does not miss all this and more.

It would go beyond the scope of this document if we were to include all the necessary details of commuting theory. Instead, our course contains all the knowledge and practice that a competent commuter needs as preparation. Further exercises are then unnecessary. I have summarised comprehensive practice in a course covering all aspects of the art of pendulum swinging*.

Recording the Geomagnetic Currents

We have learnt to absorb various radiant forces, but we have so far remained silent about the forces of the deep. Not without reason. Connect with the earth's magnetic currents with some caution. Never overload yourself with them. The following practices are intended more for later development, when the preceding has already brought the desired success. Posture: Legs slightly apart; bare feet, pointing moderately outwards, firmly on the ground. Possibly on freshly dug soil in spring. Some authors also recommend the banks of ponds. However, avoid river and lake sand.

[Karl Spiesberger: "Der erfolgreiche Pendelpraktiker", III. edition. 224]

Clothing only as far as circumstances require. Exhale and inhale deeply three times as an introduction.

Sing the vowel U in the original round position nine times.

Then straighten your body and repeat three times.

Deep breathing. – Renewed

Bend your torso, at the same time clasp your feet firmly with your hands (thumbs on the inside, remaining fingers on the outside of the feet) and breathe in and out deeply.

Subsequently:

1. Magnetic stroke: Place your hands in front of your shins and slowly raise them up to your knees, holding them for a while.

   Plastic imagination: sucking in the geomagnetic currents flowing into the soles and bringing them up to the knees.

   Exhale and inhale deeply once without straightening up.

   Bend your torso again and make contact with your feet.

2. Magnetic stroke: Move your hands up the sides of your calves to your knees. Hold for a few seconds.

   Concentration and breathing as before.

3. Magnetic stroke: Bring your hands up behind your calves back to your knees. Remain still, concentrate, breathe and

4. Magnetic line: Starting at the feet, move sideways (inside) to the knees. Radiate the absorbed earth forces there; straighten up, take a few deep breaths, throw your hands out well and bend your torso with your hands on your knees. The energy stored there is released with direct magnetic stroke to the sexus. Radiate fluid force with both hands placed next to each other.

Inclined posture, lower head slightly, strongest imagination. Straighten upper body; deep breathing; flinging movement of the hands. Stroke the sexus a total of three times. Then bend your torso, place your hands on the sexus and

Magnetic line across the groin area, around the abdomen to the solar plexus.

Place your hands firmly on the stomach area, fingers pointing downwards. Forcefully inject the fluid carried by the sexus.

Stroke to the solar plexus a total of nine times. Raise your body and do exercise 1 nine times.

The effect is even more pronounced if the runic sound Is is used instead of the I exercise in an elongated all position and instead of the U vowel Ur.

The most favourable time for recording the earth's magnetic currents, the "forces of the earth spirit", are the nights of the waxing and full moon disc. Direction facing north or towards the moon.

The rule is to do the retreat three nights in a row. It is sufficient for the next four weeks.

If you have no other option, you can pick up the geomagnetic currents during the day. However, never practise on a full stomach and always in harmonious balance.

As with self-magnetisation, the strokes should also be performed with and without physical contact in order to charge the aura more strongly at the same time.

Self-Magnetising on a Runic Basis

We are accumulators of the most subtle forces; at the same time, however, we are forced to constantly release energy. It is not only magnetisation, hypnotic and other parapsychic experiments that consume a considerable amount of psychic energy; professional achievements and every activity, regardless of the field, also require a greater or lesser expenditure of energy.

We have now become known for an impressive range of recharging options. From simple relaxation to the practices of sound exercises and automagnetism.

The subsequent energy storage exercise, intended more for advanced practitioners, is a synthesis of dynamic breathing, runic fine force influences and self-magnetisation. Preparation:

deodisation of the aura; relaxation in the rune position (horizontal).

1. Is- basic rune pose with exposed body. Three deep full breaths. Then place the left hand on the right around the navel for the duration of three further full breaths, with the idea that the solar plexus thereby comes into stronger function, its fluid circles on the right. During the inhalation phase, the hand rests over the solar plexus. The right hand is continuously placed firmly on the back opposite.
2. Breathe in fully again and hold your breath for as long as you can without straining; take three more powerful breaths, storing up the prana you have just drawn into the solar plexus. Imagine a lively circular movement to the right. The hands rest firmly on the navel and spine.
3. Change hand position. Accordingly, place the left hand on the back, the right hand – during three deep breaths – circling round to the left over the navel area with the idea that the fluid force in the solar plexus is now swinging round to the left.
4. The same as two.
5. Lower your arms to the basic Is position. After breathing in, sing or hum I or Is three times.
6. Place your hands on your hips so that the two middle fingers meet backwards near the coccyx and the thumbs rest on the hip bones, pointing forwards. From this position:

    a. Inhale jerkily and also jerk the hands up the spine as far as possible; exhale jerkily and jerk the hands downwards. Concentrate strongly on revitalising the sympathetic nervous system.

    Inhale. Hold your breath and while holding your breath

    b. Slowly stroking the hands up and down along the spine. We vividly imagine how the fluid oscillations of

the sympathetic nervous system are set in a snake-like motion and are amplified by a fine stream of energy from the solar plexus.

7. Man rune position. – Chant the rune word Man three times and direct the Man rune current to the sympathetic nervous system.

8. Left on the centre of the chest ("Heart of Jesus").

   Right hand on the back. Concentrate for three breaths on the sympathetic nervous system, which is vibrating strongly as a result of the magnetic strokes and absorption of the man-waves.

9. Assume the Man rune position again as with seven.

10. Left hand on the forehead, right hand on the back of the head.

    a. The right hand circles the forehead.

    b. The left hand rotates, the right hand rests. (Circular direction as for one and two.)

    c. Both hands rotate in the appropriate direction. (If the sensitive person can tolerate it.) Imagination: The fluid of the pineal gland circulates vividly.

11. Is- Runic circuit (extended universal circuit).

    a. Absorption of the Is runic power; simultaneously chant or hum I or Is within three full breaths.

    b. Maintain the rune pose. Inhale under the I position, hold your breath and cross your arms in front of your face; magnetic stroke to your feet and back to the all circuit.

    c. Inhale under I-concentration. Hold your breath within the possible range with the awareness that the pineal gland is vibrating more and more strongly.

    d. Arms assume the Man posture. Inhale to M or Man; hold your breath and feel the circular flow in the solar plexus, sympathetic nervous system and pineal gland.

Breathe in again on M or Man. Cross your arms and – barely audibly chant M or Man – magnetic line down to your feet.

12. Is- basic position.

    a. Breathe calmly and feel the runic magnetic currents as they circulate in your body and aura, perceiving yourself as a powerful transmitter.

    b. Slowly bring your arms up to the all circuit (palms facing forwards!). Sing I or Is, hum or think silently.

    Now we concentrate on a specific purpose, on an endeavour that demands a lot from us. If we need strong impulses of will, we think or speak mantrically:

    "I am a radiant field of willpower. My will dominates", and we spin round in circles three times. Or: If we wish to transfer our power to someone (healing magnetism!):

    "My od-magnetic currents begin to circle, they radiate wherever I direct them, responsibly."

    In this case we add the rune Thorn: (Is – rune Starting position, left arm bent at the elbow, palm of the hand firmly on the hip, palm of the hand embracing the hip bone).

13. You – rune position for a few minutes. Adjust to silence and stillness.

Fully aware of the energy we have absorbed, we then go to work with renewed vigour or we go to bed with the certainty of waking up the next morning full of energy, bursting with joie de vivre, certain of success.

XIV
The Problem of Fate

The Value of Astrology / Parallel Births, Parallel Experiences? / Nevertheless, a Free Shaping of Destiny

The Value of Astrology

Plans, however well thought out, to steer the ship of life safely through all the perils, fail. Despite tried and tested training, things don't work out at times. Where is the fault? The days pass in a constant alternation of ups and downs. Looking back on his life, he sees a colourful succession of failures and happiness, seemingly mocking every art of living. Everyone knows that there are days when everything threatens to go wrong, even with the most positive attitude. Things that have otherwise been mastered with ease suddenly become unruly. The environment suddenly changes completely. Misunderstandings here, disharmonies there. It takes ultimate self-discipline to assert oneself in this critical atmosphere^. Conventional willpower yields next to nothing.

This much is certain, we have to include certain currents in our life calculations. In recent times we have heard a lot about biorhythms, periodically changing experience curves of highs and lows. And the knowledge of planetary influences is primordially grey. Many esoteric claims may remain hypotheses, as empirical evidence is often very difficult or impossible to provide; astrology, on the other hand, would be inconceivable without evidence. Could a delusion that life is able to disprove on a daily basis have persisted for thousands of years and moved the greatest minds right up to our own time? There is no field of knowledge that so universally encompasses all branches of human existence, from the fate of the individual to the destinies of nations; pointing to the creative elemental forces of interplanetary expanses.

We are all the product of the stars; perhaps better: by virtue of karma that was once wrought, the planets shape our character, place in us merits, weaknesses, abilities, link us to the environment, determine our rise and fall. All our actions are closely related to the cosmos.

The stars are the compass that shows us the tides of destiny. Even the common horoscope, used appropriately, is a useful factor in life's struggles. An astrologer I know well has for years counted among his clients sober businessmen who are only interested in material advantage. So there must be something to it, otherwise these busybodies wouldn't sacrifice a penny for it.

Everyone should actually know about their stars. Many things can be seen from the basic constellation. The character disposition

Quite clearly, in fact. It clearly shows where to apply the smoothing chisel to the "rough stone". We are also given information about the constitution of the body. Latent ailments can be recognised at the root. Of course, the orthodox physician thinks nothing of this, although many a competent doctor, without understandably making a fuss about it, has long based his diagnosis on the cosmic factor. Anyone who observes the transits and angles of the current celestial bodies in relation to the natal chart will know whether they are in a period of cosmic fair weather or whether a threatening low is approaching. As he matures, he will learn – to a certain extent at least – to shield himself against adversity. I have experienced for myself that this is possible[‡‡].

Those who have an insight into the horoscopes of their friends, colleagues or business partners will definitely get on better in their dealings with the world around them. A competent graphologist, an experienced commuter will do the rest. In this way, many things can be prevented if karma allows. A comparative analysis between your own birth picture and that of the prospective life partner – if done in good time! – can often save you from great disappointment. In addition to this, graphologists and commuters are excellent warnings, provided, of course, that

‡‡

they are experts in their field.

More clarity in every situation in life is given to those who know the stars and those who seek advice from such a person. However, one should be very, very careful when choosing such a counsellor. The numerous false predictions are not the fault of the stars, they are the result of human inadequacy. Parapsychically interested esotericists consult the stars for themselves and their employees in order to determine the most favourable time for planned experiments.

But even more than that, astrology can open up a new world view, an astro-religion, in which we see the cosmos as a large, animated organism in which the planets are the visible expression of the logoi behind it.

Whoever senses this, the pathetic world view of our time, to which millions of earthbound people cling, crumbles before him. Having outgrown the masses, he leaves the blind as a sighted person. The most mysterious meaning of life dawns on him. Forebodingly, he knows about death and births, about karmic entanglements, and sees the solution that frees him from eternal return. The fates of people and nations thus lose the mask of the sphinx. Visionary, he sees the struggle between the above and below, between Theonium and Demonium. The ongoing battle between Lucifer's nightly army and the light forces of the SUN CHRIST.

It is a sacred goal to struggle towards this realisation. But an oh how distant one... How few pursue it to the end.

Parallel Births, Parallel Experiences?

To anticipate an often-heard objection, this consideration: Every day, people are born in the same area, at the same hour, under the same cosmic conditions, and yet their fate is not the same. The experiences of all these people often differ from one another. The special cases where the same hour of birth resulted in

the same fate are too isolated to be considered the norm. However, this does not take into account the fact that births in the same place to the second are extremely rare. Geographical differences between two places, however, cancels out the apparent simultaneity. Even a minimal difference in the Ascendants of only one degree results in a difference of about one year according to a certain directional key; this means that what is already due today in one horoscope will only be triggered in the other nativity in about a year's time, despite the seemingly identical moment of birth, when of course the mundane constellation has long since changed again. Time differences of one hour and more often drastically change the position of the Moon in addition to the meridian and ascendant. It is therefore hardly possible to speak of parallel births. Finally, the horoscopes of parents and grandparents, the social milieu and the home-related structure must also be taken into account. Let us briefly touch on the Kabbalists' view that the dates of birth and the first and family names converted into numerical values result in life rhythms that correspond to the numerical rhythms of certain magic squares. These numerical cabalistic potencies naturally intertwine with the astrological principles, resulting in a very unique destiny, suitable only for this one individuality. In the horoscopes of artists, statesmen, researchers and inventors there are often signatures that also appear repeatedly in everyday people, yet here and there the triggers are vastly different from each other.

But are we allowed to mix the extraordinary with the conventional? Before genius, all combinations and the art of rules fail. It is as if behind space and time, far beyond the dictates of the stars and the magic of numbers, there is a power that mocks all human considerations, that forms titans and draws their paths according to unfathomable laws. What is our proud knowledge in the face of the eternal?

Nevertheless, it would be wrong to renounce further development simply because the ultimate is withheld from us. It is also no proof against astrology that it, like every other science, lacks perfection. Nevertheless, no other branch of knowledge is so close to the primordial events.

Astrology is wrestling with the deity himself, who in the orbit of the stars in mysterious rhythms magically determines the meaning of life.

The primary causes of our miscalculations very probably lie elsewhere, deep in the transcendental. Until now, we have regarded the horoscope owner as a being beginning at the moment of birth or conception, but not as a long-existing individuality with a wealth of experience spanning decades and thousands of years. Only the doctrine of reincarnation makes the seemingly undeserved good fortune of helping trines understandable; it only explains "undeserved" suffering, the apparent consequence of bad constellations. Coffin and cradle – cradle and coffin, what a long chain before a genius is born into the world. No seed, no harvest. Even our present life: The harvest of earlier seeds. And again we sow. Let us not forget that one day we will reap again. The thesis of original sin is somehow correct.

Once a follower of a very dogmatic denomination, who for once was not hostile to astrology, explained to me that the theory of reincarnation must be rejected under all circumstances. Proof of reincarnation meant the end – not of religion per se – but the end of all denominations based on rigid dogmas.

Everyone takes a stand on this on their own initiative.

In any case, we have seen what an eminent factor must be taken as a basis for research into fate. Each of our prognoses is corrected by the irrational. We only see the earth-bound personality before us, the quaternity as it is at present; the ego, the manasaputra, remains hidden. We know next to nothing about this citizen of spiritual realms. What do we know of our past existences, whether they were lived by a bourgeois or a murderer? Unknown to us is the state between the grave and the cradle, whether mental-divine or astral-demonic.

But this seems to harbour the secret of why the same constellations often create such fundamentally different life situations. The chain of pre-existences determines the octave of the planets. Neptune, tempting in the lower octave to deception and addictions, bestows transcendental abilities and mystical

experiences in its high octave; Venus in its low octave whips up the instincts, and in its high octave it awakens all-love in the mature. Thus every planetary being vibrates in two ways. It always depends on the vibration to which we react.

Now it does not seem so absurd to us that destinies such as character gifts can, indeed must, be different even with absolutely the same time of birth in the same place. Here they are parallel births – but over there...? And even in the pre-existences?

One is ancient and wise, and the other is still immature. It all depends on the true self, on our "spirit self". This is where the solution to all riddles lies. Those who penetrate to the centre unravel the changing series of their lives. The small ego disappears before the superego, which perhaps marvelled at the pyramids as they were being built. The short span between

Birth and grave is only a brief fragment of a great becoming, a function of existence that temporarily chains us to this suffering earth planet. From eternity to eternity, life drags on …

Nevertheless, a Free Organisation of Destiny

The influence of the zodiacal and planetary forces is undeniable, although still doubted by many. But their thinking is also predetermined in the world plan. The cosmocrators of Jaldabaoth, the dark god, still rule, as gnosis teaches. It would be a waste of energy to try to convince someone whose karma denies deeper insights. Inner urging only leads away from the highway of the ordinary, towards the path that allows us to escape the yoke of matter. Neither ridicule, coercion nor danger can deter the awakened person from his pilgrimage into being.

But even in such people, doubt gnaws, the question burns, asked since time immemorial by fools and wise men: whether blind fate or free will. Two camps are divided.

A single experience contrary to the existing constellation –

some claim – and the whole art of stargazing is invalid; others, on the other hand, reject the inexorable dictatorship of the stars and refer to well-known sayings: "The stars do not compel, they only incline. – The stars rule fate, only the wise man rules the stars."

It is just that the followers of free will conceal the names of the wise men, the "wise rulers". On the other hand, history knows men whose demons lifted them to dizzying heights and then plunged them into ruin. Wallenstein, the starry-eyed general, is historical proof of this. With many "Ifs and buts" help the advocates of free will to overcome the unpleasantness of providing evidence in such cases. The fatalists triumph. What could be more convincing than the occurrence of a fatal outcome that is clearly written in the stars?

So one side reduces astrology to absurdity and abandons it to its opponents, while the other questions personal responsibility, the free course of development and takes away the ethical value of life. And how many stagger back and forth between these views, undecided. But we must find the synthesis! Many students of success are in danger of failing precisely because of the astrological question. For the masses, there may be an irrevocable link to destiny, karmic guilt may nip any insight in the bud and make conscious control of destiny impossible. Experience and astrological correspondence may be in harmony here.

The doctrine of karma and reincarnation mediates between fate and the free shaping of destiny. Karma is – as one esotericist put it – the "explosive charge" that triggers the indicated constellations. If this explosive charge is missing, we can hardly expect any noteworthy events. How fundamentally different,

We have discussed how the influence of the celestial bodies can assert itself by virtue of the pre-existence of the ego. The heavier the karmic entanglement, the more fate-bound the human being, which manifests itself not only in miserable living conditions, but even more in an absolute bondage to matter. The urge for higher development is always absent in such cases. Here the fatalistic astrologer finds full confirmation of his theory. With the disappearance of karmic guilt, an awareness of higher life values awakens and fighters against fate arise. Of course, it is impossible

to switch off the lower octave of the planets overnight; after all, we determine how we react to strokes of fate. It is hardly possible to avoid an event whose cause is anchored in one of the pre-existences; however, it can be reduced to a minimum through the right attitude. It is up to us whether we despair in a situation or master it with superior calm. This is where free will decides!

The blows of fate are never harder than we feel them, What comes our way is determined by karma. We can usually do little or nothing to change it at the moment, but – it should be emphasised once again – how we accept it, what lesson we draw from it, is determined by our maturity, our self-education! Certainly, the character in its basic structure is predetermined, but in its development it is so mouldable that working on ourselves bears rich fruit. But working on ourselves is already a manifestation of free will, the will that stems from our higher self. Training the subconscious impulses – as we will learn about in a moment – improves the character, elevates the will, awakens the knowledge of the inner content of things.

Years of relentless struggle with the lower ego, which is attached to the stars, weaken its negative influence and our life then shows a better side, as if by itself.

Change your character and you change your destiny! Wool – and the stars will obey you!

Let's visualise this graphically. Let's set ten as the maximum achievable willpower. Let us now assume that a person is born with a willpower of only four. Let us give this willpower a range of vibration, fluctuating between three and five, according to negating and fostering aspect influences.

If the aspirant succeeds in increasing the power of his will through persistent training in such a way that it not only remains at five when the planets are in a favourable position, but also in normal time – the five thus becomes the average number instead of the four – then further supporting transits and directives should raise the energy of will even higher. Let's say to six. Inhibiting aspects in between are no longer able to push the will down to the original minimum of four. Now the radius of will fluctuates

between five and six, to grow even higher with further spiritual progress.

How we achieve this is taught above all by the dynamic practice of life in connection with autosuggestion. Certainly there are only a few of them who grow beyond ego and star in the sense of Paracelsus, so that the lower influence of the planets can no longer affect them at all. Unleashing our free will is the first step towards this.

This will, rising from the depths of our divinity, releases transcendent powers, is magic; it sets us free.

There is no obstacle erected by human beings that a determined will would not be able to overcome. Wherever an event is only just being prepared, our initiative will have sufficient targets to largely defuse the explosives of accumulated karma. This does not mean that the stars are off course and no sighted person will want to ignore their warning. No sailor, even if he is steering the best ship, will throw his compass overboard.

This humanity alone is powerlessly chained to the course of the stars, precisely because it is blind to the great celestial compass; another will one day learn to sense the cosmic powers in purer aspects. Forerunners of future generations have still proved that wise world will, not unbridled chaos, prevails. Unrecognised forces pulsate through the universe.

Threatening today, utilised by man tomorrow. Once feared tyrants, now reliable servants whose assistance can no longer be ignored.

The orange-whipped ocean once harboured insurmountable dangers. Crossing the seemingly endless desert of water was an unrivalled risk. Once a death-defying endeavour, now a trivial event. Yet the power of the elements is by no means broken, only the human spirit has adapted to their fury, has found means to circumvent their violence.

No one can dictate to the deity, no one can prescribe laws to nature; but it is given to us to listen to its statutes. Penetrating into the primordial mystery does not change the cosmic workings, but shows the course of things from a different perspective.

Only in appearance are the stars and fate stronger than us.

The power that governs us also governs them, and a part of it resides in every human being. All forces obey our will, provided we trust this power within us. Once slaves, looking fearfully at the stars, we gradually become masters.

Although the same Mars, the same Saturn are in the sky, their influence is now different. In the worst aspects even the lower octave of the planetary demiurge is silent.

The corners of the planets only announce inexorable doom to those who leave the earth as they entered it, but not to those who are busy clearing the field. May this be our guide in all situations.

Magical volition breaks the constraints of fate to which the fatalist believes himself to be hopelessly bound.

Never forget, when the stars and the environment are threatening, that there is also a part of that power in you that once spoke: "Let there be!"

XV

Awakening Inner Strength (Psychodynamics)

The Human Mystery / Deep Forces: Powers of Thought / Autosuggestion (Self-Influence) / Activation of the Sense of Time / The "Inner Viewfinder" / Influencing Body and Soul / Character Moulding, Character Refinement / A Word About Meditation / Fulfilling Wishes, Shaping Destiny / Putting the Power of Desire and Thought to Work

The Human Mystery

A body shape in front of us. That of a human being. It lies there motionless. As if rigid. Only the breaths reveal that it contains the mysterious essence, the incomprehensible life.

All of a sudden, there is movement in the mould. The cause? Nerve reflexes. Muscle strength. Who triggered them? An impulse, a command – the will. Causer, carrier of this idea? Something invisible!

If we ask who or what this invisible being is, the answer is certainly a self-evident "I am", accompanied by a name of some kind. This "I" therefore "will", has "Ideas", "thinks" accordingly, reacts to opposites, to suffering and pleasure; which means that it feels, senses. A strange and incomprehensible something, itself invisible, operating with the invisible and yet acting on the visible, the physical. The esoteric knows all about it. He knows the seven principles. But everyone else, unless they bury their head in the sand of materialistic dialectics, will be forced to ask themselves the question:

Who is this being, this "I am"? banished in flesh form, animating it, dominating it, bearing the stamp of individual idiosyncrasy. No limb can move without the will of this "I am".

All expressive possibilities of the corporeal are dependent on this guiding agent.

But not from the contingencies of the physical. Its consciousness, its thoughts, its volition and sensibility are and remain even when the body is deprived of its limbs, the tongue has lost its speech, the eye and ear are extinguished. This I, which can say of itself that it is, is the primary in us; a spiritual, a metaphysical principle, enclosed in the framework of bones, sinews and flesh, in a mechanical apparatus, in a chemical retort, so to speak, thus animating the manifestation of man.

"It" is! "It" exists, even if it stubbornly eludes the surgeon's knife. But so do thought, will, feeling, all the invisible tools of the mysterious entity within us, which we claim to be, without being able to say what this unfathomable thing really is. Man – an enigma, a mystery; even in his most primitive manifestations, in his everyday appearance, far removed from the occult.

Who can claim to know their "I am"? Even if it is only the superficial, purely sensual consciousness of this "I". The mystery becomes even deeper when we sink into sleep, when the bizarre realm of confused dream figures emerges from the mysteries. A second life opens up, a second consciousness. No longer unnoticed or even ridiculed. The psychoanalyst speaks of the deep, layered or subconscious mind and seeks the cause of many a disorder and suffering here; causes that we are usually not aware of in our waking state. "It lives within us, influences us – and we know nothing about it, but are at its mercy. Apparently, therefore, there is a driving force at work alongside our waking ego, which also has its own inherent volition with contents of imagination that are independent of us. It is not only dreams and psychoanalysis that prove this; further confirmations are intuition and inspiration, the lightning flashes of brilliant ideas.

Then there is the vast field of suggestion, hypnosis, clairvoyance in space and time, in the past and the future; all of this gives us a sense of enormous abysses, gigantic canyons of the soul, into which we are allowed a glimpse from time to time.

Realms of consciousness open up to the observer, powers of

the soul are revealed to him. The human being, the great walking mystery, not only carries within itself a world of contradictory states of consciousness that are completely alien to itself – it is at the same time a form of power that is able to act on its surroundings with compelling force. The ideas that are realised bear witness to this; for thought is also the bearer of an energy that undeniably appears. Self-influence and external influence, thought transference and many other things bear witness to this.

The "way out", the "way in", both undeniable in their reality, both full of the enigmatic, the inexplicable, the mysterious... Both of the same origin, emanating from the strangest creature that has walked the planet since time immemorial. A being, overbearing, loud in its demeanour, a thing that does not understand itself. Only a few of its kind feel this deficiency, this lack of their misunderstood ego, feel a trepidation before the unexplored secret that they carry within them, recognise that the sum of all these unknown denominators only comprises their wholeness.

If they are gripped by a shudder before this unimagined greatness, which they themselves are in the end without knowing it – then a longing will probably never let them rest, to trace the paths that lead inwards to true BEING.

Deep Forces: Powers of Thought

Closely linked to the hidden depths of our being is the power of thought, which calls forth the dormant Titan within us. What wise men, magicians and mystics have always known is dawning on the seekers of our time.

EMILE COUE, the pharmacist from Nancy (1857-1926), put the uplifting power of affirmative thinking at the service of spiritual healing, using the simplest method imaginable. "It gets better and better every day in every respect" is his tried and tested "magic formula", which should be spoken at least twice a day, especially before going to sleep and immediately after waking up,

in a monotone, just audible to the ear, twenty to thirty times. COUE performed miracles on his patients* and the followers of his method still swear by it today. EMERSON, TRINE, MULFORD, MARDEN and others, whose views found expression in the endeavours of the New Thought Doctrine and the New Spirit Movement, took a similar, more spiritual approach. They were all based on the practically tested creative power of thought and the power of the unconscious. Powerful factors. Purposefully directed, they have a remodelling effect on the body and soul, influence the character and even the course of personal destiny and earthly well-being.

Positive, emotional, pictorial and plastic thinking is essential for this: the POWER OF IMAGINATION, which has always been the cornerstone of magical creation. Thought creates realities, both constructive and destructive!

The only decisive factor is the mental and emotional attitude, whether it is affirmative or negative, fearless, full of hope or filled with fear, sorrow and grief.

The deep layer of the unconscious closest to our daytime senses, usually addressed as the subconscious, is to be regarded as a neutral force that reacts according to our thinking. It makes the soul weak, the body sick, drives us into the polyp arms of despair, entangles us in the clutches of habit; only this destructive force can also heal, ennoble body and mind, give peace of mind, provided wise thinking guides its reins. Neither good nor evil are the endeavours of the subconscious; it is our thinking that turns them into angels or demons. Even the simplest psycho-dynamic practices prove an autonomous intelligence dwelling in the hidden recesses of the soul. The functions of the bodily balance, the mysterious dream processes, hunches, instincts: they are all under its control. It is also responsible for mental complexes, neuroses, psychoses, malfunctions and obsessions. Man is a dual being. Narrowly limited, powerless, small the brain-bound ego, overpowering, titanic, losing itself in the boundless, the mysterious "it". No more occult speculation. Everyone knows that for the psychotherapist the existence of a sovereign unconscious is an incontrovertible certainty. C. G. JUNG and his school are to a

certain extent already in the midst of the metaphysical, unintentionally building bridges to the magical-physical esoteric solution to the human puzzle.

[Karl Spiesberger: "Invisible helper forces."]

Having grown beyond FREUD and ADLER, depth psychology recognises an unconscious that cannot be approached by the mind. We carry within us realms of consciousness that flow into the collective unconscious, in which the whole of humanity participates, probably even everything that has been created. Soul chasms within us reach over into the consciousness of all-nature, into the realm of archetypes. We are therefore in constant contact, even if we are not aware of it, with the creative primal ideas, the archetypes.

The depth psychologist has thus, perhaps reluctantly, taken the first step towards approaching the mystic's world of ideas. The great collective that connects us all is essentially one with the All-Soul, the All-Consciousness.

In addition to the JOYFUL subconscious, other, far more powerful forces make themselves known on the "path inwards": the SUPERCONSCIOUS, the TRUTHFUL in us – the "genius in our own breast", the daimon of Socrates, the "inner helper" of modern occultists – and in the very depths of our being an UNNAMELESS, opening into cosmic expanses of consciousness: purely positive aspects of human nature, still unawakened, latent indeed, but never slipping into the negative-destructive.

Body consciousness, including the sensations and feelings of the etheric and astral body, roughly represent the radius of action of the subconscious, the active field of our thoughts, desires and beliefs. In a positive as well as in a negative sense. This is generally the field of work of the depth psychologist. This is where most of our dreams originate, this is where the

Repressions, the psychological traumas that psychotherapy tries to overcome in often arduous series of treatments.

The superconscious west is undoubtedly in the triad. It is the "divine guidance" within us, which connects with the All-Consciousness, the All-Spirit. Our highest purpose in life is based

on the unification of the individual ego, the time-bound personality, with the imperishable self that progresses from life to life and survives every death, originating from the primordial ground that embraces and encompasses everything. The will-pulsed, concentrated thought subdues the forces of the subconscious. Emotionally charged ideas transform us. Autosuggestion, self-command moulds a new person. Meditation and contemplation – contemplation, immersion, introspection – the ultimate expression of true religiosity, lead us along steep paths to "unio mystika", to cosmic consciousness or whatever else we want to call the state of samadhi. Religion in the narrowest sense of the word: Religio = reconnection, return to the origin, the goal of our world pilgrimage.

Autosuggestion (Self-Influencing)

There is no easier way to access the "magic night pole" within us in order to increase our performance, than autosuggestion. The subconscious mind obediently fulfils every command that is correctly given to it. We only have to be aware of what is to take shape in those deep layers. Everything that is humanly possible is realised there. According to our call we will receive the answer. However, as emphasised, it is still the forces of the etheric and astral principles.

Therefore, be careful with thoughts and feelings. If we think a no, a destructive no is formed; if we torment ourselves with worries, all too soon they are justified; if we fear hardship, it quickly materialises; if we feel fear, the Hydra is already clawing at us; if we believe in infirmities, our health goes downhill.

A dangerous servant dwells within us. He pulls the levers like an automaton, regardless of whether the wise or the unwise point them out. His actions are dictated by us. It does not ask for reasons, for logic, for ethical judgement. A robot, without reasoning, without conscience; but of inestimable benefit to those

who know how to guide it wisely, how to channel its tamed power into the right channels. Let us now try out the subconscious forces. By way of introduction, let us try out two tried and tested practices that are used today by the many followers of autogenic training.

Activation of the Sense of Time

The "head clock" enables us to wake up at the time we set. We proceed like this:

1. Shortly before falling asleep – completely relaxed, breathing calmly, thoughts largely quietened – we concentrate on the hour and minute of awakening, avoiding any cramping of the will. We can also use some stimulants here: Choosing a precise suggestion formula: "Tomorrow at... waking"

   The formula is repeated at short intervals; the words are spoken slowly, monotonously, confidently, with complete certainty of success.

   Fixate on the relevant digits of the clock. After a few minutes of attentive observation, close your eyes and hold the image in your mind's eye.

   A huge imaginary clock face, the imaginary hands pointing to the desired hour, also influences the subconscious creative forces. Likewise

   Tap with your foot or hand on the wall or bedside at the number corresponding to the desired hour of awakening. It is advisable to choose the same hour every day at the beginning. Don't stop until your eyes open encouragingly at exactly the right time.

2. Once we have worked through this phase sufficiently, we change the predetermined time and also include the night hours. The subconscious must be trained to such an extent that we can wake up at any desired moment.

3. We then try to tell the time when we are awake. We

determine a time during the day when an inner impulse tells us to look at the clock. Hours before, the day before

When falling asleep or waking up in the morning, the desired moment is fixed in a short silence exercise. Simply say to yourself – using the aids described: "At... I spontaneously look at my watch." Once the retreat is over, we no longer worry about success. Any anxious doubt should be avoided. This applies to any kind of self-command. It is best to forget the experiment altogether and leave everything else to the unconscious sense of time.

This is most conducive to its development. Any failure must not discourage you. Believe unshakeably in the possibilities that lie dormant within you!

Let's summarise. The head clock enables us to a) to wake up at the appointed hour in the morning; b) to wake up at any desired hour of the night; c) to set the time at any time during the day; d) to carry out a desired activity at the chosen time.

We therefore have it in our hands to control forgetfulness with its often disastrous consequences, now that oversleeping and the annoying accompanying circumstances no longer exist for us. The awakening of the sense of time is anything but an idle psychic gimmick; on the contrary, it confirms the existence of mysterious mental processes and is also of practical value.

The "Inner Seeker" (Finding Misplaced Items)

A concentration process similar to the head watch. If a thing absolutely refuses to be found, if it is so thoroughly misplaced that no search is fruitful, then – again in a state of passive stillness – we prepare ourselves as emotionally as possible for its repossession.

We say to ourselves: "Until such and such a time, I hold what I am looking for in my hands;" or: "Until I perform this or that action..., leave the room, go to sleep, get up in the morning..." and so on. Or: "I completely trust the seeker within me. At the right moment, he lets me find what is missing." We adapt the formula to the respective circumstances and our individual characteristics.

Many variations are permitted. The affirmative formulation, combined with a confident attitude of faith, must be observed throughout. Much, almost everything, depends on the attitude after the self-command has been given. Any rational consideration of where what we are looking for could possibly be must be avoided. The same applies to tense curiosity as to how and when the subconscious force comes into action. Uncertainty, doubt and impatience have a destructive effect. Confidence and trust, without any nervousness, lead to what is sought with visionary certainty. The subconscious directs our every impulse, tells us to take the decisive step or move that will put us in possession of the missing thing again; with a

Determination that far outshines the usual performance of our five senses. Our own experiences and numerous experiences of other experimenters have proven this repeatedly.

This gives us another simple experiment to convincingly demonstrate the power within us. But first we must learn to switch off the superconscious strivings, especially any spasm of will. Thought cultivation helps us to achieve this state of complete detachment from the outside.

Influencing Body and Soul

Let us now place the workings of the subconscious in the service of self-education.

Physical recovery, physical invigoration; influence on moods and impressions; harmonisation of sensations and feelings:

These are the goals we are now setting ourselves. Head watches and inner seekers teach that the "power within us" is not a chimera; it can be proven to be real.

The "it" creates in us, autonomously, detached from the conscious will, an intelligent principle that does not fit well into the materialist's world view, but easily fits into the metaphysical world building, in which consciousness has no limits.

The metaphysician strives for an expansion of consciousness. Each of the subtle principles has a certain degree of consciousness.

One is always higher than the other. Our daily thinking is surpassed by the astral consciousness, which in turn is surpassed by the mental consciousness; and unimaginable is the consciousness of Buddhi-atma. All these layers of consciousness hold the keys to what the occultist understands by mysticism and magic. The phenomenon of the sense of time, the inner seeker, the forces that regenerate the body, the power that transforms the character, fulfils wishes and directs destiny; they all have their origin in our transcendental ego. Training, development, maturity determine which region of the multi-layered consciousness we touch and what ultimately emerges: the healer, the seer, the artist, the magus. Each guided by the divine genius.

Admittedly, only a few reach the ultimate goal in this life: the breakthrough to the innermost core of being. However distant this ideal goal may be, we must nevertheless keep it firmly in our sights. Self-command, meditation and contemplation pave the way for us. Training the subconscious forces is therefore the most urgent task. From COUE's general formula to the clearly defined self-command, the method of autosuggestive influence has proved its worth in countless cases. If it goes hand in hand with relaxation, power breathing and the other practices we are familiar with, success is all the more certain.

Tiredness, exhaustion and pain disappear through correctly formulated self-command. The prerequisite is again

Pleasure-orientated positivism. No negative images, no spasm of willpower, no phrases like: "I'm not tired... I have no pain... I don't want this or that to turn out like this."

As useful as the conventional will can otherwise be to us in the execution of decisions, and in general in all actions conditioned by the mind, it becomes a hindrance when it comes to regulating subconscious processes. As the simplest example: no will, however strong, is able to force sleep. Everyone who has desperately wanted to fall asleep has experienced this.

At the top of the list – as always – is relaxation and emotional visualisation of what you want. Formulate briefly, clearly and concisely:

"I feel good. My health is constantly improving. My physical strength is growing day by day. Healing powers pulsate through my body."

Say these sentences quietly and monotonously to yourself. Pause for a few seconds before each repetition, where everything inside you falls silent. Finally, just think the formula until the thought also falls silent. Now the unconscious has the floor. The best thing to do is to sink into a dreamless sleep and immediately repeat the self-command again when you wake up.

This is the secret of all self-influence. From now on, imprint self-commands to achieve psycho-somatic balance.

Your imagination, which is certainly already well trained, is an excellent helper here. Imagine what you want as vividly as possible, not just in your mind; emotion and feeling are always involved.

Apathy, oppression, melancholy and depression can be countered by turning to the opposite attitude of the soul. Suggest to yourself:

"Joy and confidence renew my being. – Cheerfulness gives me strength and a good mood at all times. – Energy and a desire to create fill me today and all the days to come. – The harmony of the world as a whole resonates within me. It makes me happy and joyful."

Always put your self-command into words that mean something to you. Over time, you will also be able to cope with physical ailments and even in the case of serious illness, energetic autosuggestion will support the doctor's endeavours. The will to recover works greater wonders than the best medication. It is advantageous to consciously incorporate prana or other familiar practices when giving self-commands aimed at physical strengthening. Those who work diligently on themselves in this respect, who are always confident and faith-filled in their thinking, will soon find that their inner strength becomes an irrefutable certainty. No wonder that entire systems – and not just occult ones – are currently being built on this, whose followers emulate the magicians of earlier eras of humanity by bringing the powers

of their depth of being into the centre of practical life through purposeful thinking.

Character Moulding, Character Refinement

It is not enough for us to affirm our health at all times, to eliminate unfavourable moods and emotional impressions by autosuggestion; we must endeavour far more to eradicate the defects inherent in our character. Our "character mirror" shows what is lacking. It will undoubtedly take a lot of patience before a flaw disappears completely. But as everywhere, so here too: Give it time – let it mature. We start by acquiring those desirable traits that we have repeatedly analysed as lacking the most. But let's be relentlessly honest. Our goal is to become a spiritual, harmonious, successful person. Its basic features are: calmness – discretion – patience – Serenity – Perseverance – Willpower – Contentment – Forbearance – Kindness – Love – HARMONY.

We therefore concentrate on one of these virtues every day – again, preferably before going to sleep.

For example, Monday on rest, Tuesday on patience and so on. Once we have completed the series, we start again in the same order. We can fill the whole week in this way, i.e. work with seven ideas; we can just as well make do with fewer, at best with three virtues for the time being. Or we can immerse ourselves in just one idea for a week, meditating either on love, harmony or humility before all that is truly great. Everyone tries out their own rhythm here and strives for what they feel they lack most.

If you are still struggling with physical indispositions, intersperse these with days on which you speak to yourself: health – freshness – strength – well-being.

Various esoteric circles work with this, let's call it the "magic of the word", and achieve considerable progress both in their spiritual development and in the harmonisation of their physical condition. Admittedly, this requires a certain amount of perseverance. We must not let up until the negative trait has been replaced by the one we are striving for in meditation.

Bearing in mind the robotic nature of our subconscious, we naturally do not focus on anything undesirable. As with self-command, we direct our thoughts to the harmonious opposite pole. For example, if you are inclined to be a liar, concentrate exclusively on the truth. For quarrelsome people, peacefulness is the object of their autosuggestion.

The vitalisation of the word is essential for success. What it seeks to express must unreservedly fulfil and move us. If we think "peace", then our whole being must really breathe peace, we ourselves must be this peace.

Unbridled strength must flow through us when we hear the word and inspire strength of will in us.

If we immerse ourselves in the concept of love, our entire being must become one with this impulse that fills the universe.

So the word must never remain a mere thought! Only when the power of the idea is fully expressed during our meditation do we achieve the intended purpose. The "word" will resonate within us and create new values.

But only if we are careful to keep the content of our thoughts and feelings clean. We have to be embarrassed that no expressions of negation impose themselves on us, that we stifle depressive impulses as soon as they arise. Of course, we cannot do this with the superconscious will.

In most cases, it is just a kind of spasm of the will, which has very little to do with the inner will of our spiritual nature. Again, the basic rule is: let the body lie or sit quietly; thoughts and feelings must remain silent. We only speak the one word we have chosen incessantly and silently into ourselves until we are completely seized and moulded by the idea inherent in it.

Calm breathing helps us to tame the body and create a vacuum in our consciousness. At the beginning, we concentrate on breathing without constraint. Only when everything within us is silent do we focus our full attention on the "Word". Now nothing other than this one idea can fulfil us. The mere letter formation, it is called "health", "Willpower", "love", "harmony", does not do it; it must reveal its symbolic content to us. The idea at work in the

word must take hold of us. We must tune into the transcendent force field of those pictorial powers, from whose fullness we can then draw at any time. Only when we open ourselves to this influx of spiritual energies in meditation do we experience what words are, what concepts such as humility, truth, peace, joy, goodness and harmony contain in the absolute sense. They are the expression of a divine power that works beyond time. Those who know the meaning of the runes and have studied them in depth know more about this.

In any case, it is essential to become one with the original meaning of the word, its original concept, its transcendental correspondence of ideas.

Slowly, very gradually, we allow this blissful sensation to subside and then once again focus our attention on the calmly flowing breath before returning to the rhythm of the day, or at night – which is better – to sleep.

A Word About Meditation

Meditation (contemplation, contemplative immersion in a field of ideas) is, as everyone will have noticed, an essential aid to the realisation of outer and inner states. It is an excellent aid to spiritualisation. About every thought, every concept – whether esoteric or exoteric – any object, be it a picture, a landscape, a star, an animal or a human being, can be meditated on, as can any feeling, any sensation. High spiritual problems can thus be brought closer to understanding. We can also ask questions in meditation and listen for answers.

To summarise, let us repeat that the best way to proceed is like this:

1. Breathe calmly for the entire duration of the exercise (meditation breathing).
2. Elimination of the body. Complete relaxation.

3. Inner peace, stillness, silence.
4. Once this passivity has been fully achieved, enter the actual meditation.
    a. The thoughts deal exclusively with the preconceived topic.
    b. When questioning the "inner voice": Listening silence after the question has been asked. Listening within to see if a thought flashes up or a feeling that can no longer be put into words.
5. Before ending the retreat, silence your thoughts once again and breathe in silence.
6. Slow transition to normal consciousness or to sleep at night.

The early hours of the morning just after waking are well suited for conceptual meditation (meditation on things or situations in practical life). You can also meditate on urgent issues that need to be resolved outside of this time during the day.

The silence of the night is most suitable for meditations that involve more religious and philosophical problems. According to theosophical opinion, the hours between twenty-two o'clock and two o'clock in the morning are out of the question because of the prevailing astral vibrations, but this must be countered: the more spiritual, the more harmonious the meditator's attitude, the less the depressive influences of the astral world will affect him. The beginner should, of course, first eliminate every possible disturbing factor. When listening to the "inner voice", the subconscious mind often only finds the right answer during sleep. Either it wakes the sleeper immediately or he wakes up in the morning with the correct solution.

The time of sunrise and sunset is said to have an extraordinarily favourable influence on all sinking states. One more thing in conclusion: What is true for all spiritual exercises is even more true for meditation: Keeping the body clean – Favouring plant foods – Avoiding stimulants – Sexual abstinence – Controlled emotional and mental life.

Fulfilling Wishes, Shaping Destiny

Now we want to develop the sense of destiny within us. Intentional control of destiny is our next goal. Through wish realisation to success in life! This practice has countless followers all over the world.

The magic of conscious mastery of destiny mainly takes the following factors into account:

1. The power of positive, affirmative thoughts.
2. The power of desire, of confident faith, of unshakeable trust.
3. The forces of the subconscious and superconscious. The "power within us", the "inner guidance", the "inner helper", the "God within us".

So what are the stages that lead to desire realisation?

1. Creation of concise images of the desired goal.

   Purposeful thinking – uninfluenced by external circumstances – is a prerequisite. Affirmation of the ever-present infinite abundance.

2. The moulding of corresponding self-commands full of faith-laden, convincing certainty of success.
3. Recite this autosuggestive formula in the evening and morning meditation.
4. Invocation of spiritual guidance. The inner power, the "inner helper" or whatever else we want to call the power of the higher triad. The decisive factor is the trusting certainty: "IN ME IS THE POWER."
5. Maintain this mood of success and the feeling of being guided from within throughout the day, even if the longed- for realisation is delayed contrary to expectations. Even more so then! The highest commandment is: patient, persevering, confident and persistent trust in the power of God within us.

Which wishes can be realised? "All those that are not contrary to reason and the laws of nature," assert the advocates of mind magic; expanding the boundaries of what is usually possible by a considerable amount.

Can we fully agree with them? It depends. It is undeniable that so-called coincidences, coincidences and fortunate circumstances play an extraordinary role in wish magic.

Often, as I can testify from my own experience, it really does seem as if the laws of another dimension are at play*.

Sometimes, however – and this must also be admitted – it absolutely does not want to work out and we have to take paths that do not correspond to our wishes, which immediately raises the question:

Which wishes do not materialise?

All those who run counter to the purpose of our current incarnation. In such cases, karma reigns supreme and the influence of the stars comes into its own.

[Detailed information on this can be found in: K. Spiesberger "Unsichtbare Helferkräfte".]

The demand therefore: RECOGNISE YOUR TRUE WILL! Only then do – or wish for what you want!

Before we venture into the fate-changing magic of the wish, we should first question the "inner voice", listen to the whispers of the superego.

The mirror of our birth can also provide deep insights. The cosmic factors are of course analysed esoterically.

The following applies to every desired goal: Do not strive for anything that makes you spiritually poorer!

Do not feed any desire to which our instincts whip us! And covet nothing that is detrimental to others! Never try to chain someone else's fate to your own against their will. "Every human being is a star," says THERION, and therefore has his orbit. Any attempt to divert him from it is a karmic crime. "Only if it does not stand in the way of my true will and the freedom of the will of

others may it be realised" is always the guiding principle in every wishful planning. Only those who wisely observe this restriction are allowed to unleash the giant within them. His thoughts, guided by the power of faith, will create realities and he will draw from the fullness of life, for he is in harmony with the forces of destiny that determine existence. Pay close attention to your desires. Nurture only purposeful ones that make life richer, more harmonious, more worth living. Control the content of your thoughts and feelings even more than before.

Relentlessly register your moods, emotions, your attitude towards people and things.

From now on, tolerate only positive, constructive things, only that which increases abundance, which creates happiness and joy, to which word and deed give more eloquent expression with each passing day. In this way we consciously mould life according to magical-esoteric laws in the spirit of true humanity.

Putting the Power of Desire and Thought to Work

We follow paths to a new becoming. Well-tuned, like cogwheels, one exercise interlocks with another, discipline follows discipline. At this stage of our development, we should actually be ready to function as transmitters and receivers at any time. Our perisoma, the radiant perimeter of our being, develops through persistent practice into an ever-increasing force field. Urgently: Everyone beware of abusing this power! The power of the depths of the soul is our guide. It is only from these primal grounds that the transformation of our being takes place. If we have succeeded in coming into contact with this power, then it is always close to us as a helper. It regenerates the body, moulds the character, awakens talent, smooths the path of life and calms fate. We know that self-command and meditation create a connection with the unconscious. They should therefore not be neglected for a single

day. Consciously in the service of our renewal everyday life becomes more purposeful, more successful, more light-filled.

Increased personal radiance certainly contributes a great deal to success in life, but the decisive factor is and remains the "Realm of Ideas" thought!

The path to the "realm of causes", to the elemental powers that shape destiny, leads only through the depths of one's own soul.

It is irrelevant in what form the thought charged with conviction is clothed. Whether autosuggestion, fervent prayer or ceremonial worship: each of these paths is possible. The person striving forwards can decide for themselves which way suits them best, the main thing is that their mindset becomes more positive, more confident and more determined from day to day. Regardless of any setbacks. Despite the looming karmic weather clouds which, like a barometer, announce the moving stars in the radix.

Undaunted, we want to continue on the journey we have begun. Neither ridges nor cliffs, nor impassable gorges should frighten us. The occasional stray, stumble or fall must not cause us to lose heart. It is not falling down, but staying down that is bad.

Let us rise all the more resolutely, mindful of the inner guidance. No matter what influences you are under as you read these lines, from now on (actually it should have happened long ago!) a life of AFFIRMATION will begin for you!

We are now extending the self-commands that we have previously used to influence our character, our mental and physical health, to the shaping of our destiny. From now on, we really should "get better in every respect" from day to day.

But please note the restrictions we have made. Never attach yourself wilfully to a particular thing or even to a person. No desire for possession that impairs others, hinders their free will, seeks to reshape their path in life!

Furthermore, remember that what appears to be an advantage does not always have to be an advantage. Sometimes the greatest blessing arises from apparent evil. How often does the future

correct what we long for. The fulfilment of stubborn desires rarely leads to happiness. Therefore say with every wishful desire:

"Only if it is in harmony with my true will may it be realised. If not, let inner wisdom show me the right path." Meditation helps us to overcome crises of desire, indecision and decision-making difficulties. The more selflessly and trustingly we turn to the superconscious, the quicker we will find clarity in the silence of the outer world. In the confusion of possible decisions we will find the right solution.

As long as our discernment is not sufficiently developed, we leave the detailed fulfilment of our wishes to the wisdom of the superconscious. We say, for example, in meditation before falling asleep or after waking up, and often during the day: "The power within me is reshaping my life. It moulds it more harmonious, more meaningful, more worth living with each passing day. I fully trust the guidance of my divine ego. The superego within me directs my thoughts, my feelings, my actions. My superconscious allows me to find the expression of my I Am, the true purpose of my life. My life becomes more successful every day, because the power is in me." It is advisable to practise only one thought formula for the time being.

The decisive factor remains that the positive, trusting direction of thought becomes a lasting habit. Imperceptibly perhaps, but with time all the more clearly, the contours of the previous structure of fate will change.

Natural wave troughs, fluctuating ups and downs should not mislead us. All development takes place according to the laws of the spiral. Let us not forget that karma has to be worn away, that which was once forfeited is urging for compensation. None of us is spared trials. They do not even become easier as a result. No mind magic, no striving for success can prevent this. Trials are gauges of inner maturity, tests of endurance that show how far we have become capable of "taking up the cross" in order to protect ourselves from the "threshold guardians" to prove their worth.

To place the power of thought, the power of faith, the creative powers of the depths, the wisdom of the superconscious in the

service of shaping life means to harmonise oneself with the rule of higher dimensions.

XVI

The Magnetic Procedure is a Prerequisite for Every Treatment

Magnetic Rapport / The Magnetic Healing Method / Examples of Magnetic Healing Treatments / A Few More Tips for Partial Treatment / The Partial Healing Magnetic Treatment According To Dr Gratzinger, MD / Removal of Diseases / Charging and Discharging the Chakras

Once your personal radiation field has been sufficiently strengthened through self-magnetisation, prana exercises, vocal breath practices, runic retreats and autosuggestive encouragement, there is nothing to stop you from passing on the magnetism you have stored up to others. Much good can be done with it.

Understandably, only after we have familiarised ourselves sufficiently with the laws of magnetism, both theoretically and practically. Until then, everything remains merely an experiment. No more! And even then, if we can really achieve demonstrable success, our treatments must never be more than supportive. No one should presume to replace the doctor, even if, admittedly, the healing magnetic influence may occasionally help the medical art to triumph over expectations. In any case, the decisive factor is not only the strength of the personal radiant power, rather it depends closely on how far the person concerned has progressed in his inner development.

Wherever a lack of vitality causes suffering, such as in states of weakness, nervousness, overwork and the like, success is most likely. But again with the help of the doctor, because magnetic healing treatment and medical art are not mutually exclusive, especially not when it comes to homeopathy, biochemistry and natural healing methods.

A Prerequisite for Every Treatment

The magnetiser is mentally balanced, in perfect health and far above average in ethical terms. Unwavering trust and unconditional belief in his power is a further condition. The person being treated must be just as convinced of their helper's ability. No antipathic tensions may affect the behaviour of the two towards each other.

The difference in gender usually promotes the healing magnetic effect due to the gender-opposite ode, but it is easy to see that this results in dangers of a different kind.

Before starting treatment:

1. Thoroughly clean hands with hot water and soap.
2. Lubricate the hands with a good herbal anointing oil.

   But the odour is not overpowering and the hands are not greasy.
3. Deodisation of your own aura and self-magnetisation combined with corresponding runic exercises.
4. Eye to eye with the person to be treated. Central gaze on the part of the experimenter. The gaze is devoid of any sharpness, it is kind and mild.
5. Breathing equalisation in a regular rhythm; there are two possibilities:
   a. Inhale and exhale simultaneously on both sides.
   b. While the magnetiser breathes in, the sensitive person breathes out, and vice versa.
6. Appropriate mental attitude.

The magnetiser should concentrate on the irradiation of the od-magnetic force, primarily in the exhalation phase. He must clearly feel – and this is by no means imagination – how the magnetic fluid flows out of his palms, especially the fingertips.

For her part, the test subject – physically and mentally relaxed, emotionally balanced – prepares herself to absorb the power. If they are sufficiently sensitive, they will clearly feel the fluid

radiating over them.

1. In order to reinforce the incoming electromagnetic connection, the circuit may also be closed where there is no contact with the feet (as far as technically possible).
2. The person to be treated may be dressed lightly or not at all. However, the magnetiser always takes into account the feelings of his sensitives so as not to arouse subconscious resistance. In any case, at least the arms should be bare. Thick clothing or clothing made of pure silk should be removed.

Magnetic Rapport

The actual magnetic treatment (life force transfer, influencing the course of the illness, magnetic sleep) is usually preceded by a preparatory manipulation: the magnetic rapport.

There are a variety of options for this. Which method is to be favoured is decided on a case-by-case basis.

I have repeatedly observed how different sensitives react to this. While one test subject immediately felt the overflow of the magnetic fluid with this method of rapport closure, the second felt virtually nothing, but responded surprisingly well to another type of rapport. So don't get stuck on any of the recipes, but try them out and combine them.

Method I.

The magnetiser stands to the left of the test subject, who is sitting in a relaxed position. Their thighs form a right angle with their lower legs. A small footstool

If necessary, make the leg position easier. Harmonise the breathing rhythm on both sides. Then place your left hand on the forehead of the person being treated and your right hand on the

back of their head.

Once the heat has equalised between the head and hands – which sometimes takes several minutes – take your hands away and rub them firmly against each other. Then place your left hand on the subject's stomach area and your right hand on their back. Remain like this for a few minutes before the actual practice begins.

Method II.

Both sit opposite each other, the experimenter slightly raised. The subject's hands rest on their own knees or thighs, backs of hands facing upwards.

Place the palm of the magnetiser's hand on top, with the inside of the upper phalanx of the thumb pressing moderately on the thumb of the person being treated. After heat equalisation has taken place, the treatment is continued.

Method III.

Both sit as before. The magnetopath places his hands flat – Palms down – on the subject's knees; the subject places their hands over them, palms on the backs of their hands. Method IV.

As with method II in a seated position, place and hold the hands; only now the subject places his hands on the knees or thighs of the practitioner.

Method V.

Again in a sitting position, as follows: The inside of the magnetiser's knees to the closed knees of the person to be treated. The inside of his legs to the outside of the patient's legs.

At the same time, the former grasps both hands of his counterpart. His palms rest on the backs of his hands, the insides of his thumbs on the balls of his thumbs. Lasts about two minutes.

The sensitive person then places their hands on their own

thighs. Palms upwards.

The magnetiser closes the contact with his palms so that his fingers grip the side of the patient's hand; the tips of the fingers point towards the back of the hand.

Method VI.

Both sit opposite each other.

a. The inside of the magnetiser's right foot touches the outside of the sensitive person's left foot, and vice versa. Both forearms rest on the thighs, hands with the flat side (hand edges, little fingers resting) on the knees. The palm of the practitioner's hand rests on the outer palm of the person being treated. The

   The thumbs pointing slightly upwards touch each other with the tips.

b. The right hand of the magnetopath should remain in the same position as the contact closure of the right hand, while he raises his left hand (with closed fingers, slightly protruding thumbs and palms facing downwards) and holds it for a while at a distance of 10-15 cm diagonally above the forehead and front of the head of the person sitting in front of him.

c. Foot position remains. The patient's hands are placed with their palms on their own knees. With arms raised horizontally (at shoulder height), the magnetiser radiates his magnetic force onto the forehead and front of the head of the sensitive person. The hands are again at a distance of 10-15 cm, but not directly above the head, but slightly in front of it, so that the magnetic current hits the forehead and the top of the head, flowing diagonally downwards. The duration of the irradiation is five or seven breathing units.

Method VII.

Standing. The magnetiser grasps the subject's hands in such a way that the outer surfaces of her hands make contact with the inner surfaces of his. Thumbs sticking out a little, palms together.

Method VIII.

Excellent for chakra treatment. Subject is lying down. The magnetopath sits on the left side. His left hand encloses the patient's wrist (so that the tips of the little finger, the ring finger and possibly the middle finger still touch the surface of the hand). At the same time he places his right hand on the stomach area with not too much pressure.

In this way, his magnetism flows through the stomach chakra and the nerve plexus located there on the one hand, and the sensitive points of the left hand on the other. Once the balance has been equalised, the corresponding healing treatment follows.

The Magnetic Healing Method

As is the case when creating the rapport, there are also different ways of working when actually magnetising. It would be wrong to anxiously commit to a single system. Ask from time to time during the treatment how this or that stroke is felt. The more sensitive the person being treated, the easier it is to control. In any case, the individual characteristics of the person concerned must always be taken into account.

The type of treatment depends on this. All instructions are for guidance only.

As we have heard, etheric currents pulsate through the body of the formative forces in a similar way to blood circulation.

Magnetic lines accelerate or slow down these currents. Depending on whether they are in direct or run in the opposite

direction to the flow path. Unrelated to the course of the current, carried out arbitrarily, they disturb and create disorder. Incorrect strokes create fluctuations in the etheric structure. If repeated, they cause damage to the inner body. Furthermore, it is not irrelevant whether the fluidic current flow itself is accelerated or inhibited.

Disturbances in the current structure are mainly evident on the surface of the etheric body, in the health aura. Only a magnetopath of above-average magnetic force has an influence on the deeper current paths. This is probably a certain type of fluid; not excluded is the Helioda HUTERS.

In cases of doubt, simply limit yourself to laying on hands or radiating into the corresponding body centres without direct physical contact. In addition to following the basic rules described above, avoid all disturbing factors, distracting noises etc. and ventilate the room thoroughly. Before the patient lies down, empty the bed.

To increase one's own radiance, it is sometimes recommended to immerse the hands in a light saline solution (1-3 spoons of salt to one litre of water) or in vinegar water (a quarter of a litre of vinegar to one litre of water). It should be emphasised that not every type of magnetism is beneficial for everyone, as the fluidic forces of the etheric body vary greatly in quality. Some magnetopaths are downright harmful to the patient. Likewise, some patients are harmful to their healers.

The radiation from various sources is sometimes detrimental to health, even directly shortening the lives of others. According to observations, unfavourable weather conditions are said to increase the detrimental influence of such a radiation field. The consequences are mental disturbances; changes in the blood and in the digestive juices; acid or sharp vomiting, rashes, ulcers, foul-smelling sweats are sometimes the result of such disharmonious magnetic treatment. Electrographic recordings of the hands of two people lying next to each other clearly show the sympathetic relationship. If there is harmony, the magnetic rays of the hands flow into each other, but if there is antipathy, the radiation of each hand bounces back as if against an invisible resistance.

It is easier for the pendulum to determine the sympathetic relationship of the mutual od-magnetic radiation. If it circles the hands, there is nothing wrong with magnetic treatment, but it should not be used if the pendulum strikes a dividing line. As we remember, the etheric body is fed from the power centre of the sun, which transforms the absorbed power into the various vibrations of life energy. Therefore, only those are suitable to become magnetisers whose etheric vehicle generates more life energy than its body needs, to which our spiritual exercises contribute a great deal. It is advisable to begin the treatment with a short silent exercise, preceded by the usual cleansing of the aura. The recipient of the magnetic life currents makes himself receptive through passive relaxation. The magnetopath loosens his radiant power and increases his ability to transmit through a suitable self-command.

Where the central gaze is distracting, the patient should close their eyes. Spectators should be kept as far away as possible. If there are any present, then at least two metres away. Some people vampirise without meaning to. It is not uncommon for them to deprive the magnetiser of a considerable amount of power, the loss of which is immediately felt by the practitioner, if he is very sensitive, as our own observations have repeatedly shown.

Some magnetisers initiate the treatment with the following manipulation:

They approach the subject's head with the backs of their hands together and the tips of their outstretched, closed fingers pointing towards the subject's face. They then make energetic sideways movements of the arms downwards along the body, as if they wanted to tear something apart in order to gain access to the other person's outer shell. Only then is the rapport established and the treatment begins.

Examples of Magnetic Healing Treatments

1. Method

The patient lies with his head to the north, the magnetiser stands to the left, to the side of the bed; this is usually the instruction.

a. After completion of the report:

   Place both palms, without touching, on the patient's head without applying pressure.

b. Stroke slowly to the side of the head over the neck, shoulders, arms, thighs and feet. Finally, stroke a little faster over the tips of the feet. – Shake your hands backwards and bring your arms back in a wide outer arc. – Place your palms on your head again. Remain there for a few minutes.

c. Repeat the strokes as before, but cover the front of the face and body up to the tips of the feet. Again a little beyond these.

   Apply these strokes either alternately, or first treat the profile side with the corresponding number of strokes and then the front body surface.

   It is also a good idea to end with the hands when stroking sideways. In this case, stroke beyond the fingertips, again at an increased speed.

d. Stroking without touching in the same sequence, the slightly spread fingers at a body distance of five, ten or more centimetres.

Duration of treatment: Fifteen minutes. Is magnetised without physical contact, up to twenty or twenty-five minutes.

It must be decided on a case-by-case basis whether treatment with or without physical contact, or whether a combination of both is appropriate.

Physical contact is recommended for all negative forms of

illness, especially in cases of weakness. Non-contact stroking is recommended for positive, heated, feverish symptoms and wherever direct contact is felt to be unpleasant.

If necessary, the complete treatment described above is followed by a special partial treatment that affects the diseased area locally.

For combined treatment: five minutes full treatment, five minutes partial treatment, five minutes full treatment as at the beginning.

If necessary, these times may be exceeded. Regarding the strokes. Some methods start with the strokes at eye level rather than at the top of the head. In others, the magnetiser approaches the face with fisted hands, spreads the fingers just in front of it with an energetic jerk in order to throw the od-magnetic force towards the patient, as it were.

2. Method

Patient sits, magnetopath facing him, hands on his head. In principle the same procedure as with the first method, strokes from the head down to the feet; only here the strokes must run between the shoulders and knees in a straight line without contact. In other words, the chest, abdomen and thighs should not be touched directly. However, some practitioners do not observe this rule, as the third method will immediately show.

3. Method

Again patient sitting and magnetopath standing.

1. Fist your hands and bring them up in a wide lateral arch, open them above your forehead, spreading your fingers slightly. Downward stroke: Starting at the forehead, over the face, neck, chest, abdomen, thighs, ending at the knees. Duration of a longitudinal stroke up to half a minute. Total duration five minutes.
2. Place your right hand on the pit of your stomach,

preferably on the bare skin. Place your left hand on any part of the spine.

3. If a tingling sensation occurs in the left hand, the hand is removed from the back. The right hand, however, remains on the solar plexus.
4. After a short pause, bring the middle finger of the left hand slightly closer to the spine. (Somewhat sensitive people will feel a slight tingling sensation).
5. Then use the middle finger and then the other fingers of the left hand to move down the spine.

Dab lightly. The right hand remains continuously on the solar plexus. Total duration of the treatment: ten minutes.

4. Method

I. Supply of vitality

Radiation of the magnetic fluid into the patient's etheric body. (Without line treatment!) The fingers of both hands, spread wide apart, are directed towards the back of the neck. A few centimetres apart. Some magnetisers stand in front of the patient, others behind. Extreme concentration on power transmission is a prerequisite. Imagination concentrates the od-magnetic current, which a firm will is able to direct at will. This method eliminates blockages in the flow of the etheric current, practitioners assure us.

II. Drinking magnetised water

The fluid radiated into the water is absorbed and utilised by the etheric body. It excretes what cannot be utilised in the form of the "magnetic trace".

As is well known, linga sharira, like the physical body, is subject to a constant process of transformation. The etheric body is constantly absorbing energised ether particles and used ether particles are constantly leaving the etheric aura. The pendulum shows how much the patient has gained in vitality after being

exposed to radiation or after drinking magnetised water (the two can also be combined).

5. Method

Magnetising the back – opinions are divided on this, insofar as some disregard the differences in polarity and treat the back of the body in the same way as the front.

Taking into account the polarity:

Cross your arms. Start with your arms crossed at your shoulders and move downwards to your feet. Also return to the starting position in a wide outer arc with the usual flinging movements of the hands backwards. Duration: Five minutes. Example of a full magnetic treatment Patient lies relaxed, with completely calm thoughts and a harmonious state of mind. Magnetopath on his left side. Sitting. Pre-treatment: Repeat: Left hand grasps the left wrist of the patient. Fingertips touch the back of the hand. Right hand with moderate pressure on the solar plexus. Gaze: Calm, relaxed (central gaze). The patient looks the magnetiser in the eye, provided it does not disturb him, but without straining.

The practitioner constantly radiates the healing energy, which he also supports with half-loud suggestions in order to inspire confidence – to encourage belief in recovery, to draw the patient's attention to the healing power flowing into the solar plexus. He then orders the sufferer to close his eyes, at the same time suggesting to him the feeling of soothing relaxation.

Full treatment: The magnetiser stands with his fisted hands about five centimetres above the crown chakra, then opens his fist energetically, spreads his fingers and bends them in slightly. Well relaxed and with the strongest imagination, he directs the hand rays towards the patient's head and after three full breaths – again with the utmost imagination – performs the

1. Stroke: Hands to the temple area; downwards cheeks, shoulders, arms. Repeat the stroke three times.
2. Stroke: Hands again at the temples. Downwards over the

face, chest (bypassing the nipples for women) to the solar plexus. Remain there for three breaths and accumulate the Od-magnetic fluid. Strokes: twenty-seven times.

3. Stroke: Beginning at the solar plexus, downwards over the abdomen (bypassing the sexual centre) to the knees. Radiate the Od into these for three breaths. Strokes: eighteen times.
4. Stroke: Start at the knees, downwards to the feet. (These should be next to each other and not crossed over each other.) Stroke: nine times.

The number of lines may be reduced. However, in order not to weaken the previous centres, the corresponding ratio must be observed.

Example: Second stroke (to the solar plexus): nine times; third stroke (to the knees): six times; fourth stroke (to the feet): three times. The patient must never find the physical stroking unpleasant. Try switching on strokes without physical contact. Partial treatment: (This follows in cases of localised illness and wherever a stronger transfer of the life force seems necessary).

1. Irradiate the chakras closest to the diseased organs or body parts. Place your right hand firmly on the relevant ether centre. It is also permitted to place both hands on the centre. The chakra charge strengthens the surrounding parts of the body.
2. Withdraw your hand slightly and continue radiating into the affected area.

Final phase: The patient remains in the resting position.

The magnetiser suggests calm, strength and well-being in a soft voice. If necessary, he puts him into an invigorating slumber. Treatment up to three times a week for one month. This is followed by a four-week break to avoid odour overload. It is also prescribed to avoid the days of the new moon and, for women, the days of the period.

Once the treatment is finished, clean the magnetiser thoroughly with warm water and soap, deodise the aura, pole

yourself up again through breathing exercises or a runic retreat and then draw the odour cloak around you. These measures are necessary because it is not uncommon for magnetisers to become infected by the sick aura of their patients. Cleansing and recharging prevent infection.

A Few More Tips for the Partial Treatment of the Head

1. Forehead: fingertips of both hands on the patient's forehead. Left: right side of the head; right: left side of the head. The tips of the fingers point downwards. Strokes over the head up to the hair vertebra. Return to the starting position in a wide lateral arc and repeat the strokes.
2. Back of the head: Place the fingertips of both hands on the back of the patient's neck. Hands point towards the head. Strokes slowly upwards to the hair vertebrae.
3. Back of the head – solar plexus – spine:
    a. Right: solar plexus; left: back of the head (at the junction of the neck and cerebellum, where the cervical vertebrae begin). Duration: Five minutes.
    b. Left hand touches the head with the fingertips and performs a pulling movement up to the upper last vertebrae of the spine. The right hand remains on the solar plexus.

In this type of treatment, the patient sits and the magnetiser also stands or sits.

Against heat and a rush of blood to the head:

If the head becomes very hot and there is a rush of blood to the brain, the following treatment is recommended – as I have repeatedly tested.

The patient sits with the magnetopath opposite him; hands on the front of the forehead or on the top of the head, depending on where the pain manifests itself most. Fingertips point towards each other. Stroke over the head to the neck and along the spine. (The

fingertips of both hands touch the spine.) Shake hands well in a wide outer arc and return to the starting position and repeat the stroke.

Mental irradiation: Do not irradiate force, but draw off the od that is sucked in.

Magnetise eyes and ears: Brush the right ear up to the right eye with the fingertips of the left hand. Treat the left ear and eye in reverse.

Treatment of the heart: Stroke with both hands over the chest, then up to the knees and slightly beyond.

Partial treatment of the arms: If the left arm is affected, also stroke the right arm and vice versa. Stroke the arms as usual.

The Partial Hhealing Magnetic Treatment

According to Dr GRATZINGER

Dr GRATZINGER distinguishes between positive and negative grips in the partial magnetic treatment. The positive handles touch the patient's body, whereas the negative handles remain a few centimetres away. The latter are sometimes called "floating terms".

Here is a system of partial treatment as used by Dr GRATZINGER in his practice.

1. Knee grip Patient seated. Upper and lower leg at right angles. Possibly a small stool under the feet. Place the palms of the magnetiser's hands on the patient's knees and the palms of the magnetiser's hands on the back of the practitioner's hands. Introductory repeat hold, also for leg, knee and ankle disorders.
2. Lower leg grip The magnetiser places his hands flat on the fibula side of the lower leg. Fingertips point backwards. – For lower leg and foot disorders, for congestion of the head, if a stronger blood flow to the feet appears desirable.
3. Thigh grip Palms of the handler on the outside of the

thighs. Fingertips point backwards. – For complaints of the thighs, pelvis and abdominal organs.

4. Abdominal grip Hands on the abdomen of the patient. Fingertips point upwards towards the stomach area. – For abdominal complaints and metabolic disorders.
5. Front flank grip The magnetiser sits opposite the patient. His hands clasp the patient's hands (pelvic girdle height). Dr GRATZINGER does not explain the finger position. However, the direction towards the back seems natural. – For liver, spleen and kidney disorders.
6. Forehead grip Hands on the forehead of the sufferer. Fingertips meet at the root of the nose. – For head problems and diseases of the sensory organs.
7. Cheek grip Hands on either side of the cheek. Fingertips point towards each other. – For disorders of the facial nerves, nose and jaw.
8. The magnetiser stands behind the person seeking healing. Hands on the crown of the head. Fingertips point towards the forehead. – For head disorders and speech disorders.
9. Occipital grip Magnetiser behind the patient. Hands on the back of the patient's head. Fingertips point upwards. – For eye diseases, disorders of the respiratory organs, digestive organs and circulation.
10. Ear grip Magnetopath behind the patient. Hands grasp the auricles. Fingertips point vertically downwards.

    - For walking disorders, headaches, catarrh of the nose, throat and larynx.
11. Rear forehead grip Magnetiser on the right side of the person to be treated. Right hand on the forehead, left hand on the back of the head. Tips of the fingers point sideways and to the left. – For head problems and general nervous disorders.
12. Forehead parting grip Magnetiser stands behind the patient.

Right hand on the forehead, left hand over the parietal bones. The right fingertips point sideways to the left, the tips of the left hand to the right. – For head ailments and diseases of the limbs.

13. Occipital grip Magnetiser on the right side of the sufferer. Right hand on the parietal bones, left hand on the occiput. Fingertips of the hands point to the left. – For states of agitation, visual disturbances, insomnia, digestive weakness.
14. Shoulder grip Magnetiser stands behind the sufferer. Hands on the shoulders. Fingers point forwards, thumbs remain behind. – For catarrh at the top of the lungs. Important for all general illnesses.
15. Chest grip Practitioner behind the practitioner. Hands next to each other flat on the chest. Fingers point downwards (arms therefore under the patient's armpit). – For lung, stomach and heart diseases, general ailments, mood disorders.
16. Larynx-neck grip Magnetiser behind the person seeking healing, both hands flat around the neck. Tips of both thumbs on the back of the neck, fingertips of both hands on the front of the larynx. – For diseases of the respiratory organs, throat and oesophagus.
17. Shoulder blade grip Behind the patient. Both hands flat on the shoulder blades. Fingertips pointing upwards. – For rheumatism in the back.
18. Spinal hold behind the patient. Right hand on the upper thoracic vertebrae, left hand on the lumbar vertebrae. Fingertips on the left, sideways. – For spinal cord disorders, neurasthenia and general illnesses.
19. Rear flank hold Behind the patient. Both hands at the patient's side at pelvic girdle height. Fingertips to the front.

    - For liver, kidney and spleen disorders.
20. Lumbar cross grip Behind the patient. Right hand on the

lumbar region, left hand on the sacrum. Fingertips flat to the side to the left. – For constipation, haemorrhoids and kidney problems.

21. Cross and abdomen grip Magnetiser to the left of the person seeking healing. Left hand on the abdomen, right hand on the small of the back. Fingertips pointing to the right. – For complaints of the abdominal organs and sciatica.

22. Back-chest grip to the left of the practitioner. Left hand on the pit of the stomach, right hand on the centre of the back. Fingertips sideways to the right. – For ailments of the chest organs and spinal cord.

In the case of febrile illnesses and magnetic crises – which must be included in the recovery process – the negative grips should be favoured. The alternate application of both types of grips is particularly recommended for the removal of congestion, the dissolution of pathogenic substances and for better stimulation of organ activity. As a result of the dissolution and elimination of waste products, it is not uncommon for temporary

Fever, cramps, respiratory constriction, haemorrhages, etc.: the "magnetic crises", signs of imminent success. Pleasant crisis symptoms can be seen in the increased activity of the excretory organs and an increased feeling of strength. Crises are to be expected with any form of magnetic treatment. Rune practitioners reinforce the GRATZINGER – grips through runic retreats. For lack of space "Runic retreats for everyone".

Drawing off Illnesses, Charging and Discharging the Chakras

Supplying power is not always correct; sometimes it seems more appropriate to free the sufferer from illness-causing fluid by simply drawing it off, either during the stroke or when laying on the hands during the inhalation phase. Suck in with the strongest concentration and free yourself from it at the moment of exhalation by vigorously expelling it with your hands.

It is advisable to place the Od taken from the patient in a bowl of water and pour it away immediately afterwards.

Headaches are usually better relieved by pulling them off than by giving them as usual. Personally, at least, I have always been much better off with withdrawal in cases of pain. People who respond well to magnetic treatment are usually a useful indicator, as they can sense what is beneficial to them and what is not: magnetising or demagnetising.

On the whole, an aura cleansing at the beginning of the treatment never harms the patient. In many cases, the root and stomach chakras are malfunctioning as a result of misdirected driving forces. If they are heavily overloaded, they lead to health problems. The pendulum reveals the strong accumulation of the od-magnetic fluid to the experienced pendulum user through excessive deflection.

A pendulum swing below normal indicates hypofunction, a lack of vitality. This fluctuation of this agent, which is so important for our health, is equalised by draining it. The excess is fed to the odic centres.

It will often turn out that the foot and knee chakras are weakened. As a result, the earth forces flowing to them only benefit them imperfectly. According to esoteric healers, rheumatism of the lower limbs, calf cramps, knee pain, abdominal disorders, varicose veins and tendonitis are caused by this.

This evil can be countered as follows:

After completing the whole treatment, place both palms firmly on the lower abdominal chakra that is most likely to tolerate odic withdrawal. With the strongest imagination, suck in the Od in the centres of the hands, stroke up to the knees, then press the hands on it and radiate it – again with the strongest concentration.

Similarly, strengthen the soles of the feet.

Withdrawal – stroke – irradiation nine times in succession is sufficient for each knee and foot. Under no circumstances, however, should the chakra used for charging be overstressed.

Alternating foot baths, brush baths, cold washes promote the healing magnetic success according to the circumstances. The advice of an experienced healer will determine which therapy is to be favoured.

Finally, it is worth briefly mentioning the view prevalent in occult-magical circles, which states that the O-tension so necessary for successful magnetisation in spouses loses itself over time as a result of intimate intercourse. A mutual healing influence would therefore be out of the question. This assertion is not absurd, but is not necessarily valid in every case. Waste or moderation is the deciding factor here.

XVII
Suggestion – Hypnosis – Somnambulism

Suggestion / Speech Suggestion (Experiment Instructions) / The Hypnotic State / Hypnosis According to Coue / Hypnosis according to Cumberland / The Somnambulant State Posthypnosis

Suggestion

What do we think, what do we speak, what do we not think, what do we not speak that is formed into effective suggestions in the subconscious without our intervention?

How many impressions we absorb that have a suggestive effect on us. All too often, we follow someone's words, act on their advice and are completely under their spell. Not always in our favour.

Strictly speaking, mutual suggestion dominates all human interaction. One influences the other, tries to talk him into something, to convince him, to win him over to his plans, to steer him according to his will.

Sympathy and antipathy have a lot to say here. If we like a person, we are more open-minded from the outset, even if his intentions do not always meet with our approval. On the other hand, the less likeable person has a much harder time of it, no matter how solid his opinion may be.

The question of whether a compelling force passes from person to person when a suggestion is transmitted is the subject of much debate. While some claim that the will of the suggestor, the magical power of his thoughts, realises the suggestion, others rigidly hold the view that the realisation of any suggestion is

caused solely by the unconscious of the person being influenced. COUE has already pointed this out. As is well known, he soon gave up external suggestion after he had found that the self-suggestions of his patients led to the same goal. Professor CHARLES BAUDOIN, probably one of the most important followers of the apothecary of Nancy, was in favour of his discovery, convinced that no mysterious agent on the part of the suggestor could be considered. The decisive factor, he emphasised, was always whether a suggestion was accepted or not. Everything else was the work of psychic dynamism creating in uncontrollable depths.

The extent to which this version, to which many still adhere today, is justified remains to be seen. My own experience – I have explained it in detail in my book "Invisible Helper Forces" – cannot fully agree with it.

External suggestion may be used in all those cases that we referred to when discussing autosuggestion. Similarly, self-suggestion can be combined with external suggestion. The same applies to external suggestion and healing magnetism.

The best-known branch of suggestion science is undoubtedly experimental wax suggestion. However, this is an area in which, unfortunately, there has been an infinite number of sins, both in public demonstrations and in private circles. However, it would be fundamentally wrong to reject this informative discipline for this reason, as is being attempted by various people, including some over-anxious people who also call themselves "esotericists". Long gone are the days when hypnosis and suggestion, derided by the prevailing scientific community, were the preserve of a knowledgeable few. The practice of suggestion and hypnotism is too simple and there are far too many manuals on the subject. It would therefore make little sense to remain anxiously silent about this art.

Even today, certain circles still bring anyone who deals with hypnosis into the reputation of black magic, without, of course, having any real idea, let alone any closer knowledge, of the true nature of the magic they fear so much.

So don't turn your back on it. Follow the path that your inner will shows you. Let your knowledge of the law of karma, of cause and consequence, be your guide. You know: Disharmonies, created consciously or unconsciously, will inevitably affect you.

You cannot harm anyone without harming yourself even more. Like a boomerang, with compound interest, what has been caused returns to the person who caused it. Keep this wisdom in mind with every thought you think, with every wish you harbour, and even more so if you dare to experiment with suggestion. Do not influence anyone against their will. Never force your opinion on anyone. Avoid any kind of coercion. Only give advice, instruction and help where it is honestly requested.

Otherwise, observe silence. In return, set an eloquent example that encourages people to follow suit.

That is precisely what is so rare. There is an abundance of teachings, mostly given for others to follow. So many "Do-gooders", who use all their often diabolical power of suggestion, confuse the desire to live up to the set ideal with its (as yet unrealised) realisation. The result: intolerance, hypocrisy, hypocrisy, slander.

Immunise yourself against such suggestive influences that penetrate you day in, day out. Always endeavour to remain your own person, respecting the rights of others. Every person follows their own predetermined path, woe betide anyone who disrupts it.

Let us summarise:

A suggestion can be given directly, it can – far more often the case – creep indirectly into the unconscious. Advertising, political agitation, opinion-forming in the press confirm it.

In general, we distinguish between two types of suggestions: Self-suggestion or auto-suggestion and external or heterosuggestion. The latter in turn is subdivided into

Waking suggestion and hypnotic suggestion. You will certainly have made some progress in the technique of autosuggestion by now, but we will now look at 'waking suggestion'. It is also an excellent way of training concentration and willpower.

Speech Suggestion (Experiment Instructions)

No experiment without the explicit consent of the test subject. Double caution with female subjects! There should always be a proper witness present, or even better, a doctor friend who is interested in the experiments. In any case, keep your back free. The subject must not harbour any feelings of mistrust, fear or even reluctance and anxiety. She must accept the suggestion without resistance, without thinking against it, believing and trusting.

The Suggestor has to be absolutely sure of what he is doing. His gaze is firmly fixed – but not too fixed – on the familiar spot between his eyebrows. The central gaze should hardly cause any more difficulties.

The test subject looks relaxed into the eyes of the experimenter; completely ready to wait, thinking only in terms of what is being suggested.

As with autosuggestion, the message to be conveyed should be expressed in clear, concise sentences. Concentrated, vivid thinking supports them. Let the will be strong, firm, determined and the voice melodious, not too loud but clear and understandable.

Where it seems advisable, deepen the verbal suggestion with magnetic strokes.

The examples given are only indicative. As with magnetism, every rigid scheme fails with suggestion and hypnosis. Not every sensitive reacts in the same way, as I have often had the opportunity to observe. What helps to bring about the desired state in one person may thwart it in another. If the gaze is captivating here, it may be disturbing there. It is the same with the voice or the magnetic strokes.

It usually takes a number of attempts before the novice develops the necessary suggestibility. Not everyone is suitable for suggestion experiments and not everyone who is suitable is receptive to the same degree. It very much depends on the personality of the suggestor. While one person will be able to pick out many sensitives from the selection available to him, another

will have to restrict himself to a small circle. I have succeeded in suggesting people who another experimenter had just declared to be completely unsuitable.

Certainly, the relationship of sympathy also plays a decisive role here. Trust in the suggestor is the best basis. There is no other way to achieve a fruitful collaboration; patience and mutual empathy must be added to this.

Experiments

1. Experiment

The test person places their folded hands on the back of their neck.

Suggestion: "When I count to three, you are unable to release your hands. Your arms are getting tired... they are getting more and more tired.

The hands press heavily against the back of the neck. The fingers cram ... stronger and stronger... tighter and tighter. You can feel it very clearly. One ... The pressure gets tighter and tighter... Two... Even tighter... At three, your hands become so intertwined that it is impossible for you to take your hands off your head. – Three! Try it. You feel it's not working. Despite all your efforts. The hands are fused together. Inseparable."

If the attempt is successful, we immediately cancel the influence:

"The cramp loosens. The tiredness disappears. Strength flows through you. You feel reinvigorated and well. On the count of three, it's easy for you to take your hands off your head. One... two... three! Please try it. As you can see, it's effortless. Just like this attempt, we will succeed in the other experiments just as quickly, in fact much more quickly. After each attempt, you will feel invigorated and well; in any case, much better than before."

The above introductory experiment is the quickest way to demonstrate suggestibility. In most cases, a few words are sufficient, in which, of course, the subject must not have any doubts. Later, a single short command must suffice to trigger the desired state. With highly sensitive people, it is not uncommon for the wordless suggestion, the volitional thought, to achieve the desired effect, as I have repeatedly been able to convince myself.

If several people are interested in suggestion experiments, you suggest them at the same time. You simply ask them to fold their hands behind their necks, look you in the eye and, completely relaxed, think and feel every word you say. Make it clear to your test subjects how important this co-operation is. Tell them that the suggestion given must develop into an autosuggestion in the subconscious, otherwise the agreed phenomenon will not occur. The suggestion process is the same with several sensitives as with individual treatment.

It goes without saying that anything that runs counter to the subject's feelings should be avoided.

So once again: respect the individuality of your fellow human beings. Under no circumstances should you interfere despotically with their wishes.

Do not profane the powers that nature has placed within you.

2. Experiment

The test subject folds his hands over the Chest. Everything that follows is the same as the first attempt.

3. Experiment: The Outstretched Arm Becomes Paralysed

Suggestion: "Your arm becomes paralysed. It becomes completely stiff. Now you can no longer bend it. The joints are rigid and immobile.

One... the rigidity grows... Two… You are no longer master of your arm... Three... You can no longer use it. It's completely out of the question. It's simply not possible! You see, despite all your

efforts: it doesn't work!" After a short time, the influence is withdrawn:

"Power flows into your arm. It in turn obeys your will. You feel free and well. Power pulses through your whole body. You feel free and at ease."

For many sensitives, magnetic strokes support the suggestion given, initially demagnetising, power-absorbing strokes, and power-giving passes when the influence is removed. The words of suggestion listed are of course only indicative. Each experimenter moulds them appropriately from the situation. He never forgets to take the mentality of the respective subject into consideration.

4. Experiment: "You Can't Get Up From Your Chair!"

Suggestion: "On the count of three, it is impossible for you to stand up. You are literally stuck to the chair. You are almost fused to it. One... The chair attracts you like a magnet... Two... This attraction becomes stronger and stronger... Three... Now you are no longer able to move. You are stuck to the chair as long as I want you to be." Counter-suggestion: "Now it's very easy. Just try it. Not true, all heaviness has disappeared. You feel stronger and better than you have for a long time."

5. Experiment: The Legs Fail

Suggestion: "You can't take a step. Your legs no longer obey your will. Your feet are rooted to the ground. You realise only too clearly that you no longer have any power over your legs. – One thing... The rigidity grows... Two... You stand there like stone... Three... It is impossible for you to take a single step. Why don't you come to me? You see, it's not possible!" Counter-suggestion:

"I am now withdrawing my influence. Your will will return to its rightful place. Now you can move briskly again. You are more agile than ever before."

As you progress, counting will soon become superfluous.

6. Experiment: "Your Voice is Failing!"

Suggestion: "Your speaking tools are failing. Your mouth closes tightly. Very tightly. Your lips cling to each other inextricably.

As if sealed. Yet you feel excellent. You just can't speak. Please tell me your name.

I realise that if you are unable to open your mouth, you naturally cannot speak." Counter-suggestion: The lips loosen. You are master of your voice again."

7. Experiment: Loss of Balance

Suggestion: "I draw you to me like a magnet. Your body bends forward. Irresistibly it strives into my arms. You sway... You fall. Don't be afraid, I'll hold you tight." Counter-suggestion: "Your balance is working perfectly again. Security and strength pulsate through your body." Similarly, suggest "fall backwards" and "sink to your knees". It goes without saying that the suggestor must be on hand to help here! It is equally self-evident that these powers within us should never be misused to satisfy a vain desire for recognition or even worse. Serious research alone justifies their use. The purpose of these experiments is ultimately to increase the suggestibility of those concerned, in order to be able to assist them more easily in difficult situations.

8. Experiment: Water Becomes Wine.

Suggestion: "Please try this wine. An excellent brand. Ah, it tastes good, doesn't it? Careful! Not too much of a good thing. This wine has it all. No wonder your legs don't really want to go. Well, you're swaying quite a bit. Pull yourself together a bit. You're staggering worse and worse." Counter-suggestion: "Now breathe out deeply and forcefully – and inhale just as deeply and forcefully – and your intoxication will be blown away. Without the slightest whinge. On the contrary, you've rarely felt so fresh in the head."

9. Experiment: A Tightrope Act.

Suggestion: "Do you realise what you are standing on? Do you think you're on the ground? Not a trace. On a tightrope! But that's not so bad. You have excellent balancing skills. Please, just try it once.

Balance yourself over it. Yes, that's good, always keep your feet in front of you. Faster, please. Bravo, excellent! Gosh, what's that? The rope is suddenly swaying precariously. No wonder you're getting unsteady. Heavens, now the rope is breaking! Don't worry, you'll fall into my arms. Now you've got your feet firmly back on the ground."

10. Experiment: Cold and Heat Sensation.

Suggestion: "Do you actually know where we are?

The icy landscape all around should tell you enough. Brrr, it's freezing cold. Makes you want to snuggle up, doesn't it? The thermometer continues to drop. Just don't give in. Keep moving, it warms you up. It's already getting better. The wind has changed. It's already thawing. The sun is back too. It's burning down very hard. The wind is scorching hot. It's a heat you can't breathe. Sweat breaks out of every pore. Feel free to take off your jacket. Thank God, it's finally getting bearable again. The whole temperature spree is over."

11. Experiment: Sadness and Pain

Suggestion: "You really have no reason to be so cheerful. The news earlier should give you food for thought.

It's really very painful for you. I can understand you, who wouldn't be sad about that. Your eyes are getting moist. Don't force yourself. Cry yourself out. It will make it easier for you.

Well, what do you say, we were wrong. The news is wrong. But now you can laugh. Just laugh as loud as you can. The joy is worth it." Depending on the degree of suggestibility, the subject will show a more or less sad face and then burst into a liberating

laugh. With one highly sensitive person, I experienced a real stream of tears rolling down her laughing cheeks afterwards.

12. Experiment: A Different Kind of Intoxication

Suggestion: "Do you still remember? The wine earlier didn't agree with you. Now you don't touch alcohol any more? As if that would do any good. The whole air around you is saturated with alcohol vapours. Just smell it. Every breath is intoxicating! That puts you in the same tricky position as before. Yes, even worse. Try to speak. Speak! Don't slur your words.

Luckily, a fresh wind is finally blowing. At least it clears the air thoroughly. You see, you're already feeling much better. The intoxication is fading noticeably. At last, now you're completely sober again." Such and similar experiments must under no circumstances ridicule the person being suggested. Suggestion experiments are no substitute for amusement.

13. Experiment: Objects and People Disappear

Suggestion: "The table (or the and the person, or the suggestor himself) disappears from your sight. It becomes increasingly indistinct and foggy. Now it is completely gone. The place is empty. Please see for yourself." This experiment, carried out as a waking suggestion, requires an extremely sensitive person, but then it can be made very interesting. I often walked long distances next to the suggested person, who conversed with me animatedly without noticing me visually.

The withdrawal of influence takes place in a familiar way.

14. Experiment: The Cigarette Tastes Awful

Suggestion: "What kind of herb do you have there? The smell is disgusting. And how the stuff scratches your throat. Well, you're really coughing. I thought you wouldn't be able to get it out. Get rid of that cigarette. Your cough will improve in a minute. But I think you've had enough of smoking for a while now." Of course,

this suggestion of disgust doesn't last too long. A series of sessions would have to be scheduled, assuming that the smoker has a firm desire to get rid of his passion, which he can further support through autosuggestion.

Other bad habits are also treated in this way. On the basis of the examples I have given in previous years repeatedly tested in practice, it is not difficult to find further possibilities for experimentation.

The Hypnotic State

If the waking suggestion proves to be too weak, then a more or less deep sleep is suggested. Harmful tendencies, detrimental character traits and damage to health can usually be better dealt with in hypnosis, especially as the effect is usually more lasting here than with suggestions while awake. Of course, hypnosis is not a panacea. Its range of effects is still very controversial, especially the possibility of an absolute permanent cure. In any case, it can be an excellent supportive factor under certain circumstances. Open-minded doctors use it with good success.

There are many different methods of inducing hypnotic sleep. Some swear by these, others by those. The following are just a few examples:

1. Hypnosis According to COUE

"Turn a shiny object in front of the eyes of the person to be hypnotised and let them follow these movements with their eyes without moving their head. While this is happening, the following suggestion is spoken:

Think quite firmly that you are going to sleep; if you follow this thing with your eyes, you will feel yourself becoming drowsy; your arms, your legs, everything about you becomes heavy, your eyelids are heavy too, they become heavier and heavier, heavy as

lead, you can lift them less and less. Sleep overcomes you more and more. I will slowly count to twenty; as my counting progresses, your sleep addiction will become stronger and stronger and before I stop at twenty, your eyes will close and you will sleep deeply.

When your eyes are closed, you should say in a commanding tone: Close your eyes, go to sleep!

To make the sleep even deeper, add: Now you sleep, you sleep deeply and as I say that you sleep deeply, you really feel that your sleep becomes deep, very deep, deeper than it has ever been.

This repetition of the word deep acts on the hypnotised person's brain like the drop of water that finally pierces a stone." So much for EMILE COUE.

2. Hypnosis According to CUMBERLAND

1. The suggestor sits slightly elevated opposite the test subject. Look calmly and firmly at them.
2. He grasps her right ring finger between the instep and knuckle on the outside of the hand. The thumb lies on the ulnar nerve. Duration: about half a minute.
3. He then asks the test subject to close their eyes. The thumb of his free right hand presses gently on the closed eyes. Hand on the head, thumb on the forehead, slightly above the root of the nose. The thumb of the left hand remains on the ulnar nerve.
4. Suggestion half aloud, gently, sensitively, but firmly. If it does not bear fruit immediately, count slowly and calmly, with the person being suggested opening their eyes at one and closing them at two, and so on alternately. After a while, suggest tiredness and sleep again.

Other hypnotists tend to place their right hand on the back of the sensitive's head and stroke with their left hand five to ten times up to the crown of the head.

My own experience has taught me how fundamentally

different the various acts of suggestion are often perceived. If for one person it is the gaze that induces hypnosis, for another it is the suggestive power of the voice that induces sleep. What triggers the phenomenon in one subject – as already pointed out earlier – can actually prevent it in another. The responsiveness of the person concerned must always be taken into account. Again, a firm will, the strongest concentration of thought, a calm, not too sharp gaze, a compelling but sympathetic voice, a confident, confidence-inspiring demeanour are the best guarantee for success.

Magnetic strokes deepen the hypnotic sleep. We no longer need special exercises. The basic training, as we have carried it out so far, relieves us of the special exercises that are otherwise required for magnetism, suggestion and hypnosis. That is the advantage of our training system, to take all that away right away. The initial effort and time required is now amply compensated for.

Immediately after the onset of hypnotic sleep – which can vary in depth depending on the degree of suggestibility and the suggestion given – contact is made with the sleeping person. They say: "You are now sleeping soundly. You are doing very well; you feel better with every breath you take. You will sleep until I wake you up. When you wake up, you feel just as well as you do now, in fact much better, because you are more rested and invigorated than ever before. You can clearly hear my voice, and only mine! Despite being asleep, you answer my questions effortlessly.

Tell me, how are you feeling? How are you feeling...?"

The suggestion should be continued until the hypnotised person responds without effort. Initially, several sessions are usually necessary before this point is reached. Regular hypnotising reduces the duration of treatment.

Later on, a glance is often enough and the subject falls into hypnosis. Or you can agree a password or a certain gesture with them. If the sleeping person reacts as desired, nothing stands in the way of the actual purpose of the experiment.

The subject can be suggested all the states known from waking suggestion. However, it is more useful for the hypnotised person to be treated properly, to give him strength, to increase his well-

being, to extinguish his sorrow and pain. The hypnotised person should emerge from hypnosis as if from a fountain of youth. Even if the success achieved here is only temporary, much has been gained within this period of time. It is also a good idea to direct the person seeking help towards the power of self-influence right from COUE.

Where autosuggestion still lacks a natural sounding board, hypnosis can be used as a makeshift solution. In some cases, hypnosis sleep even replaces anaesthesia in medicine.

Hypnotic phenomena have dealt materialism a severe blow, even though it does not want to admit it. They prove again and again that there is something unsearchable in us. Investigating this justifies experimentation.

Skilled occultists, who have mastered the method of the banishing magic of the ancients, have achieved results to which the rationalist – if he were honest – would have to capitulate without reservation.

In the aforementioned practice, the spoken suggestion is ruled out. The subject, whether awake or asleep, knows nothing of the experimenter's intentions. The thought alone acts directly from brain to brain.

But this already belongs to the realm of pure thought transmission, telepathy. Yes, it is even more than that. The transmitted thought, charged with power, creates realities in the subconscious of the wordlessly influenced person. Controllable by anyone. This proves that hypnosis and heterosuggestion have a power that goes far beyond the effects of conventional autosuggestion.

3. The Somnambulant State

Magnetic sleep is sometimes preferred to ordinary hypnosis for healing treatments and when working with trance media. The prescription for this is as follows:

1. The test subject sits comfortably on a chair, the experimenter is slightly elevated opposite her, holding her

knees between his, his feet next to hers. Thumb and index finger grasp the thumbs of the person being treated, the palms of the thumbs on top of each other. As usual, look at the point between the eyebrows. It takes two to five minutes to equalise the difference in warmth between the thumbs.

2. Pull your hands back to the right and left, palms down. Then hold them above your head and place them on both shoulders after a few full breaths.
3. Again after a few full breaths, slowly stroke along the arms up to the fingertips. Repeat five times.
4. Hands on the head. Linger for a few moments. Stroke along the face up to the pit of the stomach. Place your thumb on the solar plexus and the remaining fingers on the sides. Keep your hands still for a few minutes.
5. Bring your hands down to your knees. Repeat five times.
6. Continue alternating strokes of 4 and 5 with the firm wish that the subject will fall asleep.
7. If she is asleep, the rapport is established as with hypnosis; however, as some emphasise, only after the second or third session.
8. Return to the waking state: strokes: backwards! Starting at the knees (some start at the feet), upwards over the stomach, chest and head. Remain at the head for a moment, then remove your hands to the right and left and spin off as usual. Cross strokes in front of face and chest (at a known distance). Repeat five times.

Now the suggestive command: "Wake up!"

N. B. Magnetic sleep is deepened in later experiments by repeated stroking. In the somnambulistic state, some mediums tell the experimenter what to do in order to effortlessly call them back to waking consciousness.

The room temperature is neither too warm nor too cold. Somnambulism can also be induced in the following way:

1. Contact closure as per method VI, phase a).
2. Induction of magnetic sleep by irradiation. Method VI, phase b) and c).

To deepen the somnambulistic state, some recommend running the thumbs along the inner surfaces of the arms and legs in the direction of the nerve cords running there.

Demagnetising

In addition to the method already described, the following line guidance is also common:

Opposite strokes from the solar plexus to the neck; or: from the solar plexus to the eyes (but no further) and from here laterally to the ears.

Many sensitives find the strokes, which run counter to normal, unpleasant and sometimes even disgusting. The above strokes are therefore usually used to better awaken them from their magnetic sleep.

Posthypnosis

The centrepiece of hypnotic phenomenology, probably the most interesting and at the same time most dangerous part of the hypnotic process, is undoubtedly posthypnosis, in which, as is well known, the command given under hypnosis is only carried out afterwards. Hours or days after awakening, to the minute at the appointed time.

Until then, the hypnotised person behaves quite normally, as if nothing had happened. The memory seems to have been erased to the received suggestion, as long as the sleep has been deep enough.

However, the legitimate question of the extent to which people can be abused against their will through post-hypnosis is

controversial. It is very likely that moral disposition, ethical development, plays the decisive role here. An inherently asocial element is certainly more likely to carry out the ordered theft than a person who is stable in himself. The unacknowledged secret desire may contribute a great deal to success. Where this is the case, the hypnotist is likely to encounter little resistance. All he has to do is to eliminate the superconscious inhibitions of the person being suggested, and even this may not even be his task. The subconscious mind, which agrees with the suggestion command, probably relieves him of this effort.

Post-hypnotic murder attempts with fake weapons, such as a child's pistol, prove nothing. The controlling unconscious is just as convinced of the harmlessness of the task as the suggestor cheering on the "murder".

A reminder to every experimenter: Remember your karma! Without, of course, going as far as mystical fanatics do, who see the most harmless suggestion experiment as a criminal, even diabolical act of the blackest magic, the consequences of which hypnotiser and "victim" alike have to suffer not only in this world, but even more so in the world beyond. Even suggestion procedures for purely therapeutic purposes are rejected by such proselytes – because they represent an unauthorised interference with human freedom of will. Which would undoubtedly be true if a suggestion had taken place without the consent of the person being suggested. Such overzealous people should actually be advised to refuse any painkiller, especially anaesthesia, as this separates the etheric body from the physical body. These ignorant zealots are hardly aware of the monstrosity of their accusations, as they label every doctor and everyone who endeavours to alleviate suffering by means of hypnosis as magical criminals.

It is no excuse that the healing value of hypnosis is limited. Admittedly, in the case of severe psychological complexes, it is rarely possible to penetrate to the layers of the unconscious where the evil is rooted.

Ideally, the path of liberation is decided by one's own strength, will training, autosuggestion and introspection. Arbitrary timing by means of post-hypnosis produces astonishing results.

Similar to the experiments we are familiar with to cultivate the sense of time, we instruct the subject in hypnotic sleep to perform a certain action at a precisely fixed time, such as taking a book from the cupboard and reading a passage from it, or similar. Furthermore, physical functions can be switched off so that, for example, voice or legs fail for seconds, objects disappear from the field of vision, something that does not exist appears. The imagination has the widest scope here.

The suggestion is, for example: "Four to twenty-one o'clock – to the minute! – sing us a song in a cheerful mood." The experiment becomes even more interesting if the clock is deliberately set incorrectly; of course, our test subject must not know anything about this. We simply emphasise emphatically that only the time on our watch is valid. Post-hypnotic commands do not lose their power for the next day or two. You will be amazed at how accurately a well- rehearsed subject responds. There is something marvellous about the sense of time. It presents us with riddles that brain-bound realism is unable to solve, sparking a glimmer of the transcendent greatness of the human being. My own experience dictates these lines.

I was shocked by this phenomenon in my early youth. It caused the first decisive crack in the material world view.

In addition to the mysterious sense of time, it was the fact of clairvoyance that forced him to ponder.

If the hypnotised person is deep enough in a trance (the induction of the somnambulistic state has a supporting effect here), we try clairvoyant vision.

One steps behind the medium or stands in such a way that the medium cannot observe the manipulation secretly in any way, then one takes an object that the sensitive knows nothing about and asks for a description of it. If successful, we allow the subject to observe processes of which we ourselves have no knowledge in order to avoid unconscious telepathy. We ask the subject to describe what is going on in the next room, outside on the street or elsewhere.

It is usually no longer so easy to find out what has already

happened or what is yet to happen.

I had a medium who was able to tell me where a person I had named had been at the hour in question. The sleeping person saw the result that had become the past.

Such attempts prove how relative space and time are for the inner man. What seems to us to be divided into the present, the past and the future is permanent. What is always perceptible to him is what is withdrawn from the external senses by walls and distance.

Of course, there are very few gifted people to whom the higher senses open up in a trance. Out of a considerable number of really good hypnotisers, I found only one person who possessed this gift.

Should you have the rare good fortune to discover such a medium, do not abuse it for selfish purposes, treat such a person as a precious instrument.

Some more from the wealth of hypnotic experiment possibilities: Returning to the childhood stage.

Under hypnosis, the subject is persuaded that they are now twenty years old, then ten, five, four and so on. They will behave entirely in accordance with the suggested age groups. Some researchers, such as the French colonel ALBERT DE ROCHAS, went even further by encouraging their sensitives to remember past incarnations.

They led the subject to the embryonic state, beyond it, beyond the grave and the world beyond, to the last life that has passed.

It is claimed that the results of many such tests have withstood serious scrutiny.

From an esoteric point of view, a vision of past incarnations would not be impossible. The medium connects with his causal consciousness in trance sleep. Only very rarely are sensitives able to do this. What otherwise comes to light are the fantasies of pseudo-mediums who are addicted to publicity. Work in a strictly scientific manner at all times. Keep accurate records, as you have done so far during your retreats, and always bear in mind the great responsibility that you take on with every experiment.

Far from any occult gimmickry or even selfish motives, our experiments have only one purpose:

To help and prove the metaphysical character of human nature.

XVIII
Thoughts on an Esoteric Lifestyle

What has gone before needs to be worked through repeatedly. The Spiritual Exercises are harmonised with each other, which fortunately dispenses with the usual special exercises for new disciplines.

Every exercise bears fruit in practical life, so that existence finally becomes what it really is: a unique and great exercise on the steep upward path of human development.

Use your time wisely. How much time can be sacrificed to esoteric work is for everyone to judge. Everyone must find their own rhythm. In many cases, professional or other personal commitments are an obstacle. However, those who are serious will overcome obstacles. Dedication to the idea is decisive. Goal planning, looking back and looking ahead after each completed day, week or month are the milestones that point the way.

To be hard on oneself. Joyfully pay life the tribute it demands, knowing that no more comfortable path leads to higher goals. He who is not capable of sacrifice proves that he still lacks maturity.

True and just in everything! Admission of what is missing, still lacking. Ultimate honesty with yourself. Beware of spiritual arrogance, which is unfortunately all too often encountered in all its blatancy among followers of metaphysical schools of thought.

Take a mild view of your environment. Avoid spiteful, negative criticism. Free yourself from the downward impulses of contempt and antipathy. During your evening introspection, realise how much criticism and condemnation you still harbour, how relentlessly you continue to judge the world.

Avoid censure of any kind from now on. Show understanding for the shortcomings, weaknesses and mistakes of those around you. Respect the individuality and thinking of others! Everyone has merits.

Discover the good that is somehow present in everyone. In

addition to equanimity and patience, tolerance, forbearance and understanding forgiveness towards those who think differently are the basic traits of your constantly maturing mindset.

Of course, this does not mean that you should become a gullible sufferer. Under no circumstances are you expected to accept or even approve of evil without objection – unfortunately, all too many do this – but you must confront the negativity of this world objectively and without hatred. Rebellious feelings must remain silent. Unbiased consideration alone makes the judgement. A difficult art that needs to be practised hard and long. Which of us would find it easy?

Look at your actions, experiences and environment from the point of view of the law of karma. Your view of the world will broaden.

Despite all your endeavours and zeal, remain a real person! Even surprising life successes or research results should never tempt you to jump to conclusions and go too far. I don't want to increase the number of people who enthusiastically repeat the unproven without taking the trouble to verify what they have received, – or those phantasists who are overcome by illusory successes, making them victims of their own phantasmagorias.

Healthy scepticism is paramount. Every result must be scrutinised critically, which has nothing to do with ignorance. From the outset, we do not adhere to any of the usual negations, to any "impossible", "impossible", "something like this does not, cannot and must not exist", nor do we blindly submit to any authority. Every theorem, every assertion requires thorough scrutiny, every proof must be corroborated by new evidence.

Continue to keep your body under strict control. Do not neglect relaxation on any day. Ablution, deodisation of the aura, self-magnetisation, closing of the circuit, oiling, odic mantle should now have become a habit you can no longer do without; for they promote the strength and goodness of the odic emanation.

Fill yourself with the rhythmising, will-stealing power of the dynamic full breath. Enhance its effect through relaxation retreats,

runic yoga and, last but not least, through the transmutation of sexual energies.

Stay in training with your gaze until it is actually the focal point of your personality. The odic emanation of the eyes obeys the guiding will just like that of the hands. Compelling magical power – as we have pointed out – is also inherent in the voice. Never forget this. Refine your organ of speech. Avoid unpleasant-sounding guttural sounds that cause hoarseness. Practise speaking short, well-formed sentences frequently. Voice seat in front! Mantric exercises and runic retreats expand the volume. Your way of speaking must be firm, calm, confident and pleasant in every situation.

The posture should be upright, the gait elastic. Gymnastic loosening exercises that involve all areas of the body help to achieve this.

Pay attention to conscious concentration! Now your thoughts must not wander, neither during the retreat nor during your daily activities. This is one of the most important requirements that must be fulfilled.

Often linger in the silence of harmonious detachment. Be silent wherever and whenever possible. In this way you will educate yourself to become a magical person who knows how to utilise the power of goal-directed thoughts and subconscious shaping, who humbly entrusts himself to the inner guidance of the superconscious. The latter must never be disregarded if the path is not to stray to the "left". Power seduces too easily. You radiate without restraint. Power thinking increases this emanation.

Energised – an irresistible magnet – the magically trained person strides through the crowd. A vibrating field of concentrated power, attracting useful things and keeping harmful things away. In this way he constantly influences his environment. In conversations, negotiations, deals, wherever he endeavours to assert himself. The law of karma teaches him that this must always be done in a harmonious way. Lack, loss and failure are the materialisation of negative thoughts and selfish deeds. So don't be outraged if misfortune befalls you "through no fault of your own".

Instead, investigate the spiritual cause. Surely this lies in a wrong attitude towards things.

A positive mindset only protects you if your thoughts and endeavours are selfless and free of reprehensible intentions. Regularly undoing and pulling the od mantle strengthens the mental defence. If necessary, call upon the divine within you to help you. This will make you superior to the untrained person in the tower, especially if the latter wishes you ill. Also: Don't be a thoughtless imitator. Creative people are needed who endeavour to add another link to the chain of what has come down to us.

Spiritualisation of everyday life – inward journey – wandering into BEING: three life goals born out of a great longing. Path maker: meditation, contemplation – contemplation, contemplation. We don't want to miss them for another day. May the following guiding principles – if they have not already done so – henceforth dematerialise our everyday lives. The call goes out urgently to us all: No attachment to possessions. Recognise the transience of all earthly values. It is futile and painful to lose your heart to external things.

Life passes by in the rushing stream of time. Therefore, meditate often on the possibility of a sudden death. If you had to die today, would you be sufficiently prepared? – I think it would be bad for you – for me – for all of us. Missed duties, lack of perfection, attachment to trivial things, bickering, quarrelling, even hatred made our departure difficult. And our inner man, our true self? How little or not at all have we taken care of it so far. Perhaps the last breath is a threatening reminder, remorse for what we have missed. And no more return.

Let us remain mindful of this. Let us act as long as it is day, as long as the grace of action is granted to us.

Let us heed the words of THOMAS A KEMPIS: "Blessed is he who always has the hour of his death before his eyes and is ready to die every day." Say to yourself every evening: "Another day less, another day closer to dying." Inner contentment in all situations in life. Remain calm in the face of loss, disappointment and pain. Learn – as the Bhagavad Gita demands – to bear

suffering and pleasure with equanimity. A commandment that is certainly not easy to fulfil. Anyone who honestly will admit it.

Never worry about things to come. With the circumstances of today, in ignorance of the spontaneous opportunities of tomorrow, it is impossible to judge the future. – Accordingly, our worries, fears and anxieties are absurd, invalid. Experience yourself as an indomitable, victorious FORCE FORM, resulting from the vibrations of your positive thought force field; the power-charged aura of your od-magnetic ray circle; the energy-charged perisoma of your erotic-sexual vibrational sphere; the creatively shaping psychodynamic deep forces of your hidden essence.

Creation of spiritual values. Not a day without esoteric study, without corresponding spiritual exercises. Not a day without turning to the inner god, to the higher triad. Every day that does not bring you closer to the Godhead is a lost day. The primal law is harmony! And there is only one sin: the disturbance of this divine balance. But what is harmony? The right measure! Every too little, every too much tears apart the melody of the original rhythm in a glaring discant. Therefore strive for truth, for beauty, love, cheerfulness, pleasure, and above all for the highest of earthly goods: peace in your own breast. Untouched by the interplay of things, escape the dull dreams of the day. Seek your home in God, deep in the depths of your knowing soul.

XIX
Expansion of Consciousness

Myth and Meditation / Awakening the Higher Senses (Meditation Practice) / Tracing Everything That Has Come Into Being Back to Its Ultimate Origin / Learning to Objectify Oneself as a Spiritual Being / The Question of the I – Am (The Way of the Maharishi) / The Teaching of Being Awake / "Mystical" Concentration / Experiencing the Creative Powers (Experiencing Nature, Experiencing Art) / The Dream is Also a Helper / Dream Retreat / Dream Observation

Myth and Meditation

Myths, legends and fairy tales tell of a human consciousness of a completely different nature from our present-day intellectual conceptual thinking, not more primitive in degree, but fundamentally different in its function; in the processes of consciousness not comparable with the processes of our world of consciousness. A last remnant of this is still faintly reflected in our dream life. The visualisation in dreams, detached from the intellect, still reminds us of those primeval days when the first human being walked across the young planet, when, in mystical terms, Adam still dwelt in the omnipresence of God.

The myths of all peoples tell of ancient times in which gods and humans walked together. And the legend goes on to tell of days in which the gods were no longer so close to mankind, when they seldom merely leant towards them in moments of favour or sent them messengers, angels. Until this epoch also came to an end and heaven and gods and men fell silent and new generations laughed at the "madness" of the primeval ancestor. Only a few, the

knowledgeable, cherished the legacy from the early days of human development. This is how the mysteries came into being, top secret and closely guarded. They were kept alive for a long time until big-brain thinking finally asserted its rights.

Since then, the pyramids, Eleusium and all the cult sites of antiquity have remained silent. Who can say what happened within their walls?

There are still people living among us today who have an inkling of the connections and who believe they understand the people of that time. In their view, early man was in direct contact with the creative forces of nature. He still experienced the essence of things, their true content, the spiritual core of their being. This "nature-somnambulism", this "view of nature" connected prehistoric man directly with the forces of destiny at work, which he experienced as "gods" in his visualisation. With his consciousness, dark by our standards, he was embedded in the universal conscious being of all creation; a child still in the process of becoming, fatherly guided by the world spirit. I-ness, the recognition of one's own individuality, was still missing.

Tracing Everything That Has Come Into Being Back to Its Ultimate Origin

Man's destiny, however, was to become ego-conscious in order to one day consciously return as ego to the ORIGIN from which he emerged at the beginning of days. Thus, in long cycles of development, the seeing consciousness of that natural vision dimmed and in the brain the intellectual spark of analysing thought glowed and became ever brighter and shone into the night of the external environment. Having become a flame, intellectual understanding illuminated a new view of the world, fundamentally different from that which had sunk into the deepest depths of the unconscious. But only the external (the form of things, the transient, the changing) spoke to the cerebral

thinker, to perceive the immortal, the indestructible formative forces, the organ had atrophied. The gods had cast Adam out of paradise.

Humanity has had to find its own way ever since. Only in this way could conceptual thinking, the intellect, the outer shell of the ego, reach ever greater perfection, only in this way could man learn to feel himself as an independent being. But he must not stand still, not freeze in his intellect! The goal is and remains: Back to the origin!

Kama-manas must swing into Buddhi-manas in order to finally find itself again in Atma, in the Allness. From the unconscious being-in-God, mankind's path leads through the murky realms of enslaved thinking, clinging to the cross of matter, to conscious GOD-LIFE. Man must again come to the inner vision of the great Father-Mother principle, must learn to recognise himself as one with this eternally begetting, birthing power. Brightest wakefulness – which he lacked in primeval days – must connect him with the ultimate ground of his self, which is tantamount to penetrating into spaceless depths, daring to take the path to the "mothers" in order to enter into cosmic expanses of consciousness.

The purpose and task of the mystery cults was: "To reawaken the ancient, long-lost consciousness of mankind and to convey future states of consciousness to the mystic."

The cults of ancient times are dead, their places of worship in ruins, but the myth has by no means died out. Every true religion harbours it in its teachings. It may sound like a corny fairy tale to the profane, but its transcendental force field has lost none of its impact. The encoded imagery always speaks of the same experience, always points to the same goal. Secret societies, societies, lodges and wise men of the East and the West guard the same keys. Even if the methods differ, it is always the human being who is to be liberated from the dungeon of his intellect; it is always a question of liberation from the lapsed, momentarily bound personality, of the realisation of that which lies in the divine primordial ground rooted eternal self.

This goal has long since vanished from the sight of today's oh so brain-bound man of this world. He only sees the outside of the things around him; he has lost himself in this illusory world to such an extent that he does not even realise the absurdity of his actions. Only that which he can grasp with his intellect-bound senses exists for him.

He does not know other contents of consciousness, he does not want to recognise them, although the depth psychologist already touches layers of the soul to which nothing personal, nothing stemming from the environment adheres. A supratemporality stirs in those chasms of consciousness.

Of course, the big-brained thinker does not want to burden himself with this. He hurries on, chasing after his business, his duties, lusts and vices, striving for possessions, power and happiness, while the days of his limited time on earth inexorably tick by. Every sunset calls out to him as a warning, every time he goes to bed, the peace of the grave draws nearer and nearer. He just doesn't want to realise it. The end will probably come at some point, but don't think about it, the time is still his.

And the years continue to remind us. Wrinkles and furrows, failing limbs whisper of decay, of the approaching end, of the grave and decay. Or an accident, a fatal illness tears him prematurely from the circle where he so diligently created nothingness. Sad contents of his existence.

And the essence of such a person? How pathetic, trivial, earthbound. Experiences acquired merely in dealing with external forms. He himself, the human being? A mere body, now transformed into earth or ashes. The merely intellectual man has never experienced himself as an ego, as a spiritual being; he has never sought to explore what remains of him when everything that has been acquired and originates from the environment is subtracted.

Such trains of thought are far removed from the brain-bound "reality" man, such meditations are alien to him, but not to the esoterically striving man who seeks to awaken what is lost within himself, who longs for an expansion of consciousness that releases

him from earthly limitations.

The practice of meditation shows the seeker the paths that lead to the formative elemental powers. We know that we can meditate on anything, from the simplest flower to the infinity of space. There are no limits to our contemplations. The ultimate goal is the attainment of cosmic consciousness. Two paths can be followed here. One leads inwards, where super-self and super-being merge; the other points outwards, into the depths of nature. It teaches us to see the "thing in itself" in every created form, the creative power, life – one in the primordial ground of all becoming...

Awakening of the Higher Senses
(Meditation Practice)

It is essential for the awakening of the higher senses to meditate regularly, preferably at the same hour.

So let's try to lift very specific states out of latency. The results may vary. Each of us, according to our disposition, will favour a different type of meditation and be successful with it, whereas some meditation topics may not seem to suit us at all. Perseverance and development are everything here. The inner senses only develop very gradually. However, once they do, sometimes surprisingly, they come into play and turn us into a different person. We just have to keep at it.

For the purpose of increasing the plastic thinking exercises – which we want to maintain until we have completely mastered the power of imagination – we take a simple, quite mundane object, a key if you like.

We now focus our attention exclusively on the chosen object, visualising its development as clearly as possible: Production, preparation of the raw material, extraction of the ore... And now we follow its development in the depths of the earth to the

viscous, bubbling mass, from the glowing, stuffy metal vapours to the cosmic mist. We dissolve it into atoms, which in turn dissolve into the primal vibration of the incomprehensible, which – NEVER GONE – virginly fills the universe: Mulaprakriti – the Prima Materia. We surrender to this idea until we are seized by a humble shiver, until the great, deeply inwardly perceived realisation comes to life in us: the knowledge of the deceptive, constantly changing illusory existence of everything that has become material and of the beginningless eternal duration of the world-bearing PRIMARY SUBSTANCE.

It is favourable for the above meditation to first immerse oneself in the thought processes that form the basis of "The Riddle of Matter". Endeavour to grasp the images of ideas not so much from the intellect – which is impossible anyway – but to experience them intuitively.

Learning to Objectify Yourself as a Spiritual Being

Observing and recognising the lower instinctive will. Sensing the spiritual will.

Let's reconsider the "mystery of the human being", then switch off our physical sensations as far as possible and objectify ourselves – detached from the material, no longer aware of the physical – as a spiritual being, only more consciousness, completely own will.

Let us listen to this will! Let us realise it! Not an easy endeavour, as we know from similar retreats. The will of the spirit is opposed by the will of the instinct, by desire and craving. At every opportunity the "body consciousness", the "physical elemental", even more the "astral", to rebel, to act contrary to the commands of the spiritual entity.

Let us focus our attention on this conflict.

Let's observe the body when it doesn't like the position we've asked it to adopt (and which is reasonable!). Something in it will immediately put up a fight and try to dissuade us from our plan. Be it by force, be it by cunning, by feigning pain or by steering us towards something more pleasant.

Here you have to stand firm and fight the battle with the "physical elemental" in every respect. The material shell is denied any desire that we do not recognise as justified. Just as the desire life should be thoroughly analysed in meditation. Firstly, the annoying desires. We strictly monitor the impulses that arise as soon as we deny the instinctive nature a pleasure, a cigarette, a cup of coffee, a glass of wine.

Over time, the contrasts between the superconscious ego and the subconscious id, between spirit-directed volition and animalistic impulses, crystallise more and more clearly. Countless mutinous fiends must first be silenced. The thought material, the chittam of the yogis, is in constant motion. We must put a stop to this incessant Proteus game, otherwise all endeavour is useless, be it in practical life or in magic and mysticism.

Therefore, once again, the most emphatic demand: CONCENTRATION! Even in the smallest, seemingly trivial things. We only ever allow one thought to remain in the field of vision of our consciousness, which we are most certain to achieve if we organise our entire everyday life as a single exercise in concentration, if we carry out every action with the exclusivity that was demanded at the beginning of the first pages.

We get up consciously, we dress consciously, we eat our meals consciously, we read with concentration, we put our thoughts on paper with exclusive attention, we give our undivided interest to every impression, so that we are finally in a position to reconstruct vividly what we see and feel before our mental eyes at any time, to relive it at will; regardless of whether it is a landscape, a busy street, the colourfulness of a shop, private or professional situations, psychological impressions and the like.

From now on, we will listen attentively to every piece of news from the outside world, eager to hear the language full of imagery;

for even daily life "is only a parable", viewed from a higher perspective. If we animate our actions in this way, then the unruly thought elemental, the restless chittam, will gradually submit to our will.

The states of meditation then deepen. And one day in the distant future, our life on earth will become a single contemplative experience.

The Question of the “I Am”
(The Way of the Maharishi)

BRUNTON was shown a way inwards by an Indian sage, which is different from the usual difficult to practise Hatha yoga exercises and is thus also practicable for Europeans*. Physical relaxation, calm, slow breathing (meditation breathing) and stilling the mind are sufficient for this type of exercise, which leads to our true selfhood. The focus is on the question of the "I Am".

According to BRUNTON, meditate persistently on the following thought processes:

a. After sufficient observation of how "one thought chases the other in endless succession", the question is asked:

b. "Who perceives this thought?" "Who or what is this l in us?"

Inevitably, this question expands

c. to analyse our personality.

We realise without a doubt that everything about us is transient. The body changes. Can it therefore be the true self? We can follow this transformation of our physicality, starting with the fertilised egg, the embryonic stages, through childhood, youth, manhood and old age, to the natural dissolution into disgusting decay products.

This meditation shows us in a shattering way the frailty of the gross material shell. It teaches us emphatically that we must be more than decaying flesh one day. (Those who have successfully worked through the earlier meditation practices will easily follow these thoughts). But even what we generally call "spirit" flutters apart on closer inspection. Thoughts change incessantly, ideas twitch back and forth, impulses of will are changeable, what we call sensation, feeling, in short, the life of the soul, is unstable.

Like a kaleidoscope, everything within us is constantly in flux. Every impression we take in changes our train of thought, our mood; our entire will is dependent on what is brought to us.

Like a spectator, we must learn to observe the contents of our soul in meditation, we must try to dismiss everything that somehow reaches us from the outside until nothing remains except the CONSCIOUSNESS OF THE I AM.

Once we have succeeded in doing this, we ask the question – as BRUNTON recommends:

Where does the consciousness, this I-am, come from? Who receives "the impression of the outside world?" "Who is the silent spectator within us?" Realising that the body switches off in this observation hardly causes any significant difficulties. In the same way, analysing intellectual thinking and the emotional world must lead us to experience "something within us", that allows us to think our thoughts; that stands above our personal will; that remains untouched by every surge of emotion; unmoved by every storm of the "outside". THIS SOMETHING IS OUR TRUE SELF.

[Paul Brunton: "Path inwards".]

Whoever arrives at this meditation experience opens up the closed expanses of consciousness of our higher self; the lower quaternity vibrates into the divine triad.

The question of who and what we really are must therefore never be silenced within us. We ask this question without any gushing, free of mysticism and other brain-clouding fuss. Objective self-observation and the sharpest concentration are the only conditions. Therefore also acceptable for the intellectually

orientated.

The "I-experience" must be expressed more and more vividly within us, must take hold of us completely and permeate us so that the outside world, bodily senses, swarms of thoughts and emotions lose their power over us. Let us never tire of asking: "What do our organs, heart, lungs, stomach and kidneys have to do with us?" "What about vegetative processes, blood circulation, digestion, growth, healing processes?" Exclusively bodily functions, activities that take place without our intervention. If we are sitting or lying down, there is no need for our legs, and certainly no need for our hands if there is nothing to hold or grasp. The voice is superfluous in moments of silence. And Why eye and ear, when, turned inwards, we endeavour to be only I?

Completely devoted to this consciousness, we gradually rise to that level of consciousness which leads to the experience of our spiritual essence.

Let's delete all memories, experience and knowledge and merge into the one thought, the one feeling: I AM. Let us see this I as a spiritual reality, as I AM. But let us arm ourselves with infinite patience. It will take a lot to get there. While we are endeavouring to hold on to the single thought: "I-am", absolutely absurd scraps of thought will incessantly arise which we do not want to think at all, which think themselves, as it were, arising from something alien to our waking consciousness, neither shaped nor directed by it. The voice of I AM constantly interferes with our contemplation. We know it to the point of weariness.

The more keenly we observe ourselves in meditation, no less (or even more so) in our mundane activities, the more quickly we will succeed in separating conscious volition and subconscious strivings: The personal ego and the subconscious he, in esoteric terms: the function of the lower mana force and that of the etheric-astral principles.

Only when the self is silenced does the Overself begin to speak. An act of grace that cannot be forced. However, we can, indeed must, prepare ourselves for this. – Let's cross everything off until there is nothing left, only us, the ego, which has two means

of expression at its disposal to make itself known:

Thought and will, imponderables, far from the material, but dominating it. They are closer to it than the senses of sight and hearing. This proves that man is not of this world, but belongs to transcendence.

But he is usually tempted by another imponderable, just as unrelated to the physical: feeling, the tool of the id.

So we move in circles for a long time before thinking and willing are really pure expressions of ourselves, unclouded by physicality and emotion.

Regardless of our failures, our endeavour to become fully spiritual I-ness must never slacken.

From the vantage point of the I Am, let us control our thoughts, how they flow through us, how they flash and fade, the colourful flurry of comings and goings... Let us arbitrarily stop their course, let us put a stop to the restlessly pressing flood that pours incessantly from as yet unexplored sources. Let us regulate the will in between.

Let us experience ourselves as masters of this will, as owners of this army of thoughts that is subject to our commands... In this way we ultimately learn to recognise ourselves as a spiritual being, devoid of all physicality, as a being of a higher dimension that needs no physical aids, whose subtle functions are thinking and willing.

It is only thanks to these metaphysical powers, which are more than mere brain products, that everyone becomes what they are, no matter how doggedly they deny the primacy of the spiritual. In the clarity of the I Am experience we realise that our body is nothing, that the invisible directs the visible. In the most literal sense we will henceforth only speak of our body as of a house in which we temporarily live, or of a vehicle, entrusted to our control, which opens up to us the world of forms, the densest, most transient of the plans of existence.

We will soon take a similar stance on our feelings.

The Doctrine of "Being Awake"

GUSTAV MEYRINK describes analogue meditation walks in his profound novel "The Green Face".

"Who am I?" is also the first question on the mystical path. The most important prerequisite is demanded:

"Be awake!"

"Be awake in everything you do", so it is said; for no one is awake who is alive. To achieve this state, the following experiment is recommended:

Stand firmly and think with the utmost concentration: "Now I'm awake."

Furthermore:

a. Taming the body: Sit upright (Egyptian seat) Absolutely motionless! Not the slightest movement of the body is permitted.

b. Taming thoughts: conquering their mad to and fro.

"The only way to master them is – according to MEYRINK – to escape into a higher wakefulness." Of course, everyone has to learn for themselves how to achieve this. It is a "perpetual groping with feeling and an iron resolve at the same time".

"Mystical" Concentration

The "exercise without words" – according to the well-known mystic KARL WEINFURTER – which, as he assures us, facilitates the mystical path, is performed in the Egyptian or Buddha position with eyes closed. Prerequisite: Absolute stillness. Sensation, feeling and thinking must be silent! A short prayer to the Most High is recommended as an introduction. When everything within us is silent: Wordless immersion in the inner

self. Turning to the God within us. Attention is focussed on the centre of the chest, on the "spiritual heart" of the mystics.

Every thought that arises – "even the highest" – is strictly forbidden. "Complete emptying of our thinking" must be achieved. The meditator now listens inwardly without thought, "as if awaiting a message from within."

The ultimate goal of mystical concentration culminates in the oneness of our ego with the "God within us".

Experiencing the Creative Forces
(Experiencing Nature, Experiencing Art)

Every event, every experience has its own unique emotional tone. Gifted artists, painters, poets and creators of sound are given the opportunity to capture this unique, mysterious magic of atmosphere.

So let nature and art speak to us to refine our sensory life. Let us observe what feeling a sunrise awakens in us, what feeling a sunset awakens in us and which sides of our soul a shining silver full moon night makes vibrate. Let us listen to the roar of the storm, the roll of thunder, the groaning of giant trees that seem to have come alive in the night of a thunderstorm; let us listen to the soft rustling of tired leaves in the twilight of the sunset.

We open ourselves to the language of dreamy heathland... trembling grasses... flowers swarming with bees... Let us feel the force of a mountain massif, a torrential stream, the poetry of a murmuring stream in the dark shadows of the forest... a lonely beach in the misty autumn... of a quiet mountain lake, or the evening peace of slumbering alpine meadows... the sleepy calm of a hot summer afternoon somewhere on a Sunday in a remote village... the flurry of flakes in the lantern light at Christmas time... a churchyard in the grey of November... the first tentative blossom in the melting snow... Numerous images that resonate in

our souls. Not to forget: the voice of the animals! This language too must be understood. But not with the senses of cold reason. Like nature, art is also a helper for our inner realisation. Every poem, every melody, every painting, every work of art in general, if created by the gifted, leads us to it.

Meditative experience of nature, contemplative enjoyment of art – far removed from any sentimental exuberance – awakens higher sensory faculties. When those soul strings sound, we have become mature enough to feel the creative forces around us in alien forms of being. Dr RUDOLF STEINER, founder of anthroposophy, advises similar retreats. He is also of the opinion that this develops the higher senses of the human being, which – as with all meditation and contemplation – has an influence on the awakening of the chakras*.

If a more subtle emotional life is to manifest itself, it must resonate within us. Intellectual thinking must not interfere with this.

Experiencing emergence and decay Let us immerse ourselves in the rhythm of withering and decay in autumn, and of growing, blossoming and becoming in spring.

Let us endeavour to feel what the dying plant is telling us, what the sprouting seed is telling us.

Up to now, we have only ever looked at the outside, the form, the shell – now it is time to penetrate inwards, to experience the BEING in every thing.

Sensing life and consciousness around us Let us look at a stone, a plant, an animal, a human being. The stone rests motionless, does not change its position; the plant, although firmly rooted, strives upwards, towards the light. This power, which is lacking in the plant west, the stone, is something we must learn to feel. Stones and plants cannot change their position, but animals can.

Let us immerse ourselves in this fact until the inexpressible, the indescribable in words – the will that moves the animal body from its place – speaks to us, paying attention to the emotional tone that arises within us.

And now the difference between animals and humans. What is dominant in animals, what is dominant in humans? Every animal, every human being has its own language, its own way of speaking. Let us emotionally explore this peculiarity, the uniqueness of these sounds. Let us also listen to our fellow human beings. Completely objectively again, neither agreeing nor disagreeing. A very specific form of feeling must make itself known here. STEINER speaks of the "attainment of inner words".

Let's go out into God's wonderland. Let us reach for a seed. Let us feel the power, the idea in it that shapes the seed into a plant. And let us look for the power in the plant that brings new seeds to maturity. Let us see the

Rudolf Steiner: "How do I attain the consciousness of higher worlds".

Power in everything that comes into being, in blossom and fruit, in begetting and giving birth, in growth and maturing... Last but not least: let us immerse ourselves in the great transformation which, for lack of better judgement, we call disintegration, destruction, death and annihilation.

This is how clairvoyant organs are formed, we are assured. Let us listen into nature on solitary walks, on hikes on silent starry nights. Let us listen into ourselves.

One day it will reveal itself, the GREAT FORCE, the cause of all that has become, one day it will find an echo in us, the true essence of things. The path inwards, the path outwards... meet…

The Dream is Also a Helper

According to depth psychologists, mainly of the Jungian school, the dream as a mental "process of imagery" can originate from two great layers of consciousness: the individual unconscious, the sum of all egolessness, and the collective unconscious, the boundary separating us from the "we". The most

important function of consciousness alone has so far been ignored by most psychologists: that of the superconscious. Taking these functions of consciousness into account, dreams can be divided into the following groups:

1. Body Dreams

Some physical stimulus (indisposition, poor body position, external influences such as light, sound, temperature, etc.) is the cause of the dream image. Many psychologists deny such a dream-triggering stimulus effect; others, however, including doctors, affirm it.

2. Messages from the Subconscious

The psychotherapist's major field of activity. Unprocessed impressions from daily experience (fears, worries, anger, excitement, unresolved life situations, unfulfilled wishes, secret desires, etc.), emotional upheavals (traumas) that have sunk into the unconscious, acting as repressions and complexes, provide the dream content.

The majority of our dreams are rooted here. This is where the soul doctor applies the probe.

Let us also pay attention to what the dream wants to tell us. However, it is not a matter of learning the rules of interpretation, everyone must get to know the imagery of their own dreams, which will open another door to the depths of our consciousness.

3. Dreams of a Telepathic and Prophetic Nature

Every now and then a dream image may indicate something coming in a figurative or symbolic way, some of which may have been drawn from the consciousness of distant travellers – with whom we are connected by the collective unconscious. However, it is not always possible to identify a human sender as the originator of such prophetic messages.

Apparently the dream reaches into a world that is completely alien to us.

4. Contact with Spiritual Beings

Sometimes, or at least it seems so, we enter into a relationship with out-of-body forms of consciousness in dreams, with the deceased, both known and unknown. Sometimes figures of a demonic character appear. Dream experiences are often of a rather unpleasant nature, including the much-discussed Alp.

Magical protective measures are by no means as absurd as the rationalist assumes. Appearances of a sublime nature are far rarer in dreams.

5. Fission States

We believe ourselves to be fully awake, know that we are dreaming and at the same time feel detached from the body. We experience the kind of splitting magic that takes place without our intervention*.

6. Reincarnation Dreams

In gifted moments, the dream pulls away the veil and reveals snippets of days once lived on earth.

7. Mystical Dreams

These dream visions register the inner maturing process. They are signposts of the mystical path. Such pictorial symbols, whose meaning is the same for every mystic, reflect states from the realms of the superconscious.

In cases where the dream seems to convey the occult, one should be doubly wary. The judgement should be even more critical than usual. Its transcendental origin must be proven beyond doubt. A requirement that is of course extremely difficult to fulfil.

Dream Retreats

The dream diary, which was advised a long time ago, records every dream, be it the seemingly most meaningless, the most meagre remnant of a dream sequence that is largely forgotten upon waking.

If you know astrology, take note of the transitory course of the stars to the radix places, especially of the rapidly progressing Moon in the zodiac. If, as is rarely the case, Pluto, Neptune, Uranus or Saturn are in relation to their radix places or to other important birth points, then follow your dreams particularly carefully.

Quadratures sometimes have a strong influence on dream life, often in a demonic sense, as has been observed. Quadrature aspects are regarded as astral gateways in magical astrology.

Dream Observation

If our dreams only adhere very poorly to our consciousness when we wake up, then we simply help our memory for a while with a corresponding self-command by saying to ourselves before falling asleep:

"How do I attain the consciousness of higher worlds?"

"I will remember my dreams. Without a gap"

“I wake up with the entire course of the dream clearly in front of me."

Later, once practised, we refine the autosuggestion to wake up immediately when a dream gives us an important clue. Initially perhaps only meagre remnants of memory will gradually weave themselves into a continuous whole, according to the degree of attention we devote to our dream life. Let's not think any of our dreams are unimportant. Let us record every dream image and meditate on it. The unconscious often spontaneously comments on its dream messages afterwards. (But don't take anything from the recipes in the many "real" dream books!)

Our dreams speak the primal language from the early days of mankind, we just have to learn to understand them again; then processes to which there is normally no access will open up to us.

May this motivate us not to tire of exploring the realm of fog day after day. Reading the dream diary from time to time sheds light on whether certain dreams are repeated, whether certain dream symbols were indicators of external events or whether they signalled inner states. Let us also check each dream to see which of the aforementioned levels it belongs to. In this way, the dream, critically and persistently investigated, also becomes an indispensable helper, answering many a question asked in meditation and allowing us to look into other dimensions.

Transcendental realisation usually begins in our dreams.

XX

Life Shaping Becomes Reality!

Let us ask ourselves again and again: What has become reality? Only lived esotericism, experienced mysticism, magic of the soul forces applied in everyday life is of value, worthless ballast is all knowledge without useful application.

It is even more important to outgrow the "human mass", to escape the masses completely. A bold ascent. Peaks beckon, abysses terrify. The "old Adam" is called upon to fight. He does not give way willingly. We have samples. He tries to consolidate his wavering rule with treachery, with fears, threats, with temptations and lusts of all kinds. Countless are the pitfalls that lie in wait for those who endeavour to escape the throng of earthly bondage. The "lord of the world", the demon of matter, illusion and appearance, does not relinquish his presumed rights so easily. Each of us has felt how difficult, how inscrutable the trials are that the traveller to the heights faces, rarely understanding their ultimate meaning. The passage from the ephemeral to the truly real is arduous. The price demanded by the law of evolution must be paid without bargaining. Every birth is preceded by pain – but also by the pleasure of procreation. The birth of the new human being is no different...

Let us give ourselves an account before we finalise the volume. Has the first basic requirement been met? The condition of all schools of success. Have we uncompromisingly broken with the past? Have we completely forgotten the past? Or is the insatiable worm still feeding on memory in hidden corners?

A necessary stage of development, the past must not be more to us, the lawful course of mature karma, which has cleared the way for our present becoming.

Former possessions, seemingly blissful, "irreplaceable" loss, shaking the innermost being, what do they really weigh, viewed

from the standpoint of the ego, measured against spiritual goods, seen from the perspective of the imperishable?

Do we already have this gift of discernment?

Let us let go of what has gone and passed, without pain, without remorse, without self-accusation, not angry, not quarrelling nor complaining. No matter whether the suffering is self-inflicted or caused by others. We know that man is a star, that each is destined for his own path. We are responsible for ourselves alone.

Forbearance with everyone! Also with our actions, as far as they fall into the time before the new becoming. Is the blind man to be scolded when he goes astray? So away with accusations, with senseless self-torture. Let what is past be past: people, things, events. Let us not mix living things with long dead.

What do we care today about the apparent victories and defeats of the past, when we were still asleep. Unburdened by the ballast of the past, the journey on a new path of life becomes easy. Joyful certainty penetrates into otherwise inaccessible labyrinths of the soul, loosening the tangle of complexes into which the mould of the past has condensed. Only now do we begin to realise why this or that was not allowed to succeed, why this or that person had to leave us or enter our lives, why plans came to nothing, why goals we had set ourselves became unattainable and why things we had not aspired to suddenly came into our field of vision. Karma spun the threads of fate. But we, blind even then, tugged impotently, often even angrily, at the web in which we were caught. Now, however, our eyes are opening more and more.

Let us continue to trust our inner guidance. Let us not resist it by falling back into closed periods of life.

Let's be honest: what has changed since then? What realities do we now have to deal with? Let us pay attention to everything that is brought to us, because life speaks in symbols.

Order in all things was another of the basic demands. How far have we come in this respect? Does every thing really have its place? Not just the material things. There must also be order in our thinking, much more so than in the past.

If so, then we appreciate what order is. How quickly we can work when everything is well organised. An idea occurs to us, something important has to be noted down. One touch and we have the fruit of subconscious inspiration in black and white. We continue our work in high spirits. Things were different before, when "picturesque" disorganisation still prevailed everywhere. No notepad to hand, no paper anywhere. Maybe we were at a lecture or on the street. If, after a long rummage, we did find a sheet of paper, the pencil was certainly missing, to make matters worse. Or the stub was blunt or broken. We abandoned our plans in displeasure, grumbling at ourselves and our surroundings, thus creating the cause of a miserable day. And all because a notepad and a well-sharpened pencil were not in the right place at the right time. It's bad on a small scale, but how much worse on a large scale!

Closely linked to order and cleanliness – neither can be separated from the other – is goal planning for every day, every week, every month, every year – for life. Kraus may have been the goal setting, designed according to the first instructions. However, in our search for connection to the inner voice, we will have realised many a mistake in silent contemplation. We have certainly cancelled some things since then and set other goals higher. Further corrections are to be expected later, because we are constantly progressing. The goal changes with the degree of realisation. Which is by no means being unfaithful to the main goal. We have probably acquired this gift of discernment in the course of our studies. We know what we really want. It can therefore only be a matter of expanding our goals, of constant development.

Each of us has special tasks that fall to him alone, according to his karmic entanglement. Meditate on how to solve them in quiet hours. One day the answer will come to him. We all have the great, ultimate goal in common. The outcast son seeks his father's house. On an aeons-long world pilgrimage, he strives towards his once lost homeland. Let us never lose sight of this goal so that our actions and plans become stages of this homecoming.

Without ignoring the esoteric end goal, we clearly outline the

moulding of the outer course of life. Of course, everyone must start from the given. No cloud cuckoo building! Taking into account the necessities of the moment, it is important to create firm foundations.

Let's check the annual plan straight away. If there isn't one yet, then it's high time to draw one up.

In future, we will choose the turn of the year for this, or even better, the beginning of the new year. Let us look at what the year has brought us, what we have given it and what remains to be done. Let's not just consider point by point from an intellectual point of view, let confirmation and inspiration come from within. Plans, designed in co-operation with the unconscious creative powers, carry the seeds of success from the very beginning. Let us not let up until the "inner word" drowns out all other voices.

What about our monthly planning, which we take from the annual plan as a partial programme at the end of the month? – Unexpected circumstances threaten to throw things out of kilter? Then be flexible! Never cling too rigidly to a plan, always take circumstances into account. Of course, the goal must not be changed once it has been deemed correct; but what leads to its realisation should always be adapted to the changed situation.

Since the beginning of the training, do we regularly set the workload for the next seven days on Saturdays, including the goals for the current month, building on the work done in the week just ended?

Annual goals, monthly planning, weekly overviews – more and more we see our imaginative, lustful intentions split up into little joyful detail work. It is like a marvellous mosaic. Viewed up close, the impressive contours fade away. What remains is a jumble of random pieces that lacks any overview. Just like our day's work. Colourful stones of rarely pleasant duties, the variety of which does not even give an approximate picture of the life's work in prospect. All too many fail here, disregarding this or that little stone whose shape or colour they dislike. Perhaps it seems superfluous to them in its tiny size. Only too late do they realise that this was precisely why nothing could come of the picture.

And all because of a few tiny stones.

Let this be a lesson to us. Nowhere is a stricter standard applied than when drawing up and implementing the daily programme. Do we treat ourselves with the necessary ruthlessness if an item on the programme remains unfulfilled through our own fault? Tiredness, indisposition, unexpected visits and whatever else the lazy excuses may be must be ruled out for us at the end of this course. If we are really tired, then we just relax and recharge our batteries accordingly. Why do we have so many retreats? We get rid of unexpected disturbances politely, if necessary energetically. We know the lists of the "lazy person in us", his objections to delaying unpleasant tasks. From now on, we tackle them head on. It is precisely the unpopular things that are done first! Many a previously unpleasant thing will have become a cherished habit by now, provided we have conscientiously fulfilled the basic requirement of the first sheets. This is where the less attractive stones lay. It is not for nothing that all systems of mystical-magical development, as well as all exoteric systems of success, place such value on precisely thought-out, meticulously performed daily work.

Precise determination of what is to be done, in connection with the written record of what has been done (diary!), mobilises the unconscious helper forces, which trigger impulses with automatic certainty and thus promote our striving.

By the way, what about the dream diary? Has it already been created? Recording the remains of dreams that stick in our memory sheds light on unconscious processes of the soul – as has already been pointed out – and sometimes on a life situation that is difficult to understand at the moment. And what about our studies and spiritual exercises? Have we established a precise sequence of exercises? If you are short of time, divide up the exercises so that each day a different group comes into its own, without neglecting any discipline. It is not so much a question of quantity and duration as of constant, persistent adherence. It is important to constantly do something for body, soul and spirit. This increases physical vigour, promotes sharpness of mind and intuition and strengthens the magical perisoma.

Spiritual progress is more important to us than material success. If you can, spend time in the garden, field or forest in the evening. Meditation is about contemplating nature and thinking about the forces at work in the universe. If this is not possible every day, then at least once or twice a week. The esoteric goals may be different for everyone depending on their job, family and other circumstances, but guidelines are still possible as a basis for the outer course of life. No matter where we have to fulfil our task, we can always benefit from the esoteric world view. Be it through increased concentration in what we do, by switching off the idle thoughts, switching to a state of relaxation within shorter or longer work breaks, by increasing the supply of energy thanks to rhythmic-dynamic full breathing, by avoiding haste, anger and excitement, i.e. by exercising greater self-control than before, and by treating people properly. It is precisely in the workplace that everyone has the opportunity to apply as much as possible of what they have learnt so far. This would be an important general objective. Let us pause and consider whether we have really got there yet?

Fullness of health in the triple aspect, another goal for everyone. Youthful vigour, the ability to regenerate into old age. Has our body acquired the necessary resilience? – Have our spiritual gifts increased since then? – And most importantly, is anything still able to disturb the peace of our soul? Before we try to ascend to heaven, let us check whether we are firmly rooted in the ground. No asceticism at all! It is a sign of deficiency, it is an insult to the abundance of allness.

Is the body sufficiently strengthened through proper care, through breathing, gymnastics, the supply of subtle forces, magnetic practices and more? Have the waves of the unsteady mind been smoothed, repressions removed, complexes defused through self-command, mantrams and meditation? Are we able to control our thoughts, based on concentration and visualisation? Are we able to hold on to our thoughts for any length of time or switch them off? In everyday life as well as during exercises? Is every thought, every emotion, every word really under our control before we utter it? Do we know how to distinguish between what comes from within us and what imposes itself from outside as a

suggestion of the most varied kind? We have pointed out the dangers. Can we see through them now? The fellow human being who is trying to persuade us of something? The opinion-forming clamour of the press with its fabricated reports? The ideological propaganda of all colours? The overflowing adverts for more or less recommendable products? Radio, film, theatre and much, much more: Do we realise what it's really all about? Do we know how to escape this clamour, whispering, flickering, these acoustic and visual temptations? It is all too easy for such suggestions to seep down into the unconscious, and one day we follow them, imagining that we are the ones who think this way.

This is how foreign will moulds the mass soul. Only the people of the masses fall victim to such cunningly considered intentions; we, the majority, are immune. Our own thinking determines our actions, our own will.

However, the best thought is useless if it lacks logical consequence. Logical thinking is therefore our endeavour. Crystal-clear logic sharpens the power of discernment. From now on, every action should be judged from this point of view, always taking into account the true will. If only we could achieve perfection in this respect, the training would not have failed to fulfil its purpose.

Furthermore: Abundance in material matters. Everyone craves it. The body needs a natural diet, as well as clothing appropriate to the season. Not only should this be functional, but also beautiful. Nature endows each of its forms – crystals, plants, animals, starry worlds – with beauty. Let us emulate her in this. Which is not to say that we should degenerate into fashionable folly, which is the opposite of good taste and offends a genuine sense of beauty. In the art of beauty, let nature be our teacher in its compelling simplicity.

We need to live, we need a home in which we feel comfortable. The esoterically orientated successful person will strive to design it in an artistic way; surrounded by a garden, far away from the hustle and bustle. A goal that should be constantly moulded in the mind until it finally becomes reality.

Food, clothing and a home are necessary prerequisites for a healthy lifestyle. However, there is much more to successful work. Our need for culture must be taken into account. Books of esoteric, scientific and aesthetic content are indispensable for our further education, as are good theatre, good music, lectures and visits to museums. Not to be forgotten: extensive walks, still more stimulating, travelling. They teach us about a different environment, strengthen our closeness to nature, broaden our field of vision, increase the joy of creation, regenerate our strength and allow new ideas to germinate.

It is almost exclusively the profession – usually the main point of exoteric goals – that determines the extent to which the material basis can be established. Unfortunately, a bourgeois profession rarely coincides with an inner calling. Hence the many who groan under unappealing activity which, at least they feel, eats up the best time of their lives.

What is to be done in such cases? – Firstly, remember that profession is also karmic destiny. So don't grumble, don't run against it, but rather continue to carry the burden willingly – with the restriction, however: the firm conviction that after settling the karmic account in the form of irreproachable fulfilment of duty, we will receive the activity appropriate to our nature. We place all our trust in the power of goal-directed thought, in the power of the deep forces that shape destiny. Our most faithful helpers at all times.

Even in the toughest cases, detrimental professional karma is unlikely to prove unsolvable. The time will certainly come when the inhibiting factor disappears from our lives, provided we do not fall into the mistake of most people and put up useless resistance to the evil. The more courageously we tackle the undesirable, the quicker it will have fulfilled its educational task.

Even if we are committed to our professional work, high goals take precedence. Let us observe ourselves carefully, perhaps that

We are among those who are slaves to supposed duties and toil all their lives; who have nothing in mind but earning money, who, having grown old, realise with horror that they have been robots

of a phantom of their own making.

Let us remember this when we chase after profit, records, titles and honours!

Dealing with the "you" is another, no less serious area of responsibility. Here, everyone is on their own. Here the brother cannot help the brother. It is not unusual for the most serious karmic entanglements to lie in the erotic-sexual sphere. Even the esoteric – indeed, it is usually him – is where the most tricky pitfalls are laid. The question is extremely important: "Does my you help me? Is it holding me back?"

The unspiritual woman is often a stumbling block for the spiritual man. The feminine principle – which, mind you, has nothing to do with women as such – is the most oppressive of the demonic forces. Both man and woman must do their utmost to outgrow this dangerous influence. The woman striving for spiritual development naturally suffers just as much from a primitive partner. Woe betide if the instinct-bound senses pass judgement! Exercise the greatest caution when choosing a partner.

How few of the gifted are accompanied by a like-minded companion. Whether so or so, the constant question in the evening self-judgement is, to what extent am I already the master of my urges? Do not underestimate the great source of danger that wrongly lures us under the commonplace term of love.

Deep insights into the karma of two connected people are revealed by their cosmic character mirrors, and even more by a comparative analysis of both partners' horoscopes. The connections between such fateful bonds are often shattering.

THERION's often quoted sentence applies more than ever to the you-experience. Stars meet, stars part, promising happiness, creating suffering, bringing agony. Indifferent to the eternal, the scales of our destiny tilt only in their favour. Nothing ultimately happens that does not cause us to mature. We must come to this understanding.

No matter how different our lives are at the moment, no matter how different the paths each of us takes, the motto remains the same: wiser with each passing day, more internalised with each

passing day, more magically active with each passing day.

How we get there is no longer a secret at the end of these pages: study – practise – research!

Esoteric-magical life-forming, in other words.

Study moulds the esoteric; inspiration guides him. The mystic devotes himself to his spiritual exercises until he finds he has attained new birth in the spirit and may be called an awakened person.

The magician unfolds his power. His field of activity is everyday life and the visible and invisible realms of nature. The full human being, uniting this trinity within himself, treads the threefold path.

To what extent have we already achieved this? – What are we still missing?

Activating the inner power makes our endeavours easier. Once connected to it, it is not difficult to chase away the last shadows of what lies behind us. From within, being is separated from appearance. The result is a sensible desire and wiser goals. The germs of new possibilities sprout like scattered seeds, for in the depths of consciousness ideas that create forms are constantly working on their realisation.

We are not saying anything new, but do we think about it at all times? Do we act exclusively with this in mind? Do we really wake up every morning with the awareness that we are one with the power that shapes our destiny? Do we really go to sleep every night with sincere trust in the inner guidance? Those who have done so will know what that means! They will recognise: Where man says "impossible", the possibilities only begin. Think! Believe! Work! – Undeterred! The "Unknown" accomplishes everything else in us. The only prerequisite for this: An unshakeable belief in a perfect being, in the absolute power of successful thinking. Many people search for miraculous formulas, sigils and magic powers, strives for the help of otherworldly powers and forgets how close the helper is to him.

We often express a thousand wishes alone and they remain

unfulfilled, except for one, and this was by no means the strongest. Perhaps spoken thoughtlessly. However, it had one thing ahead of all the others (which, of course, cannot be determined at will), the contact with the causal realm of becoming forms of destiny. He had an effect on the IDEA; for every thing, before it takes form, is idea, is power. The ideas that "Mothers", those matrices of all future things, are around us. We live among them. Purposeful faith only has to shape them. We are creators on the earthly plane, the Titan awakens in us, the transient marries itself to the imperishable. Therefore, away with false humility, away with the "Have mercy on me, poor sinner"! I carry the power within me, the only God who hears my cry. Conscious of him, I shape my destiny, always in harmony with him.

We tell ourselves all the time, as thousands and thousands have done for a long time:

I am one with the power within me. Through the power within me, I vibrate into the pleroma, into the realm of abundance.

The power of my positive thoughts, my confidence that cannot be shaken by anything, allow the ideas of my wishes to take shape.

The idea of abundance (of love – of success – of prosperity – of health – of spiritual progress – of magical unfolding – of mystical awakening etc.), which is created in the spiritual realms, visibly enters my life.

My days are becoming richer, more beautiful, more purposeful thanks to the helping forces within me; unleashed by the magic of thought, desire, confident faith.

Let us carefully work through again what has been said about self-command, soul dynamics and mastery of destiny. We also want to include the power of the runes.

Let us always feel ourselves as I, – spirit before world spirit – part of its creative power.

Let us affirm this in our meditations, in the evening, in the morning and in between during the day:

I am the centre of my sphere of activity, and this centre rests in God.

Power flows to me from HIS source, from HIS FULLNESS I also receive fullness, and HIS LOVE unites me with HIM and all creatures in a HARMONY.

Review: Outlook

The fundamental steps to mastering our being, and to a large extent our destiny, have been taken. The path has been prepared that leads to the esoteric world view, that leads to mystical awakening, to magical realisations, to parapsychic research. We know about the principles of a magical-esoteric way of life. Due to lack of space, we could only hint at many of the broader aspects. Otherwise one volume would have become volumes. And they have become volumes*. Like the cogwheels of a great machine, the disciplines of the borderline sciences interlock. The following volume of our Hermetic ABC, "Magical-Mystical Training", is to a certain extent the centrepiece. In addition to other necessary esoteric teachings and mystical training methods, it provides the researching parapsychologist with the means of convincing himself conclusively of the existence of transcendental powers. Experimental instructions, some published for the first time in book form, guarantee far- reaching success for anyone who has worked through this course conscientiously.

At the same time, both volumes – this one and the one just mentioned – create the basis for all further practices described in the "books" listed below. Taken together, all the writings offer a comprehensive introduction to the essentials of the mystical-magical worldview.

Even now, the silence is opening up realms that were barely imaginable before. Forces from the unconscious are stirring, super-senses are awakening, the primal grounds of BEING are expanding. We come closer to the primal flame from which we originate. A fountain of inexhaustible strength wells up within us and will flow richer and richer the more steadfastly we stride towards the high goal we have set ourselves.

[Karl Spiesberger: "Runenexerzitien für Jedermann", "Runenmagie – Handbuch der Runenkunde", "Invisible Helper Forces", "The Human Aura", "The Successful Pendulum Practitioner", "The Dream in Depth Psychological and Occult Meaning", "The Problem of the Animal Soul in the Light of Psychological, Parapsychological and Esoteric Research".]

BERSERKER

BOOKS

